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DR. ISAAC WATTS.*

The name of the pious and learned Isaac Watts is familiar to every one who knows anything of the religious history of England during the last hundred and fifty years. It is endeared to the minds of thousands, whose earliest recollections are associated with his beautiful Songs for Children, and whose most sacred feelings are from week to week quickened and invigorated by the use of his imperishable Hymns in the worship of the sanctuary. Useful and honoured beyond most of his contemporaries in his day and generation, his memory has been deeply venerated and widely cherished since he has been gathered to his fathers. And for ourselves, we have always felt that the history of his inner life, and the narrative of his public and invaluable labours, are amongst the most interesting and instructive of biographical records.

Of one concerning whom so much has been said and written, it would be unreasonable to expect that much additional information can now be given. It was not, therefore, with a view to supply the deficiencies of former memoirs, to do what Gibbons and Johnson, Milner and Southey, had failed to accomplish, that the volume before us was penned. Mr. Conder does not profess to communicate to the world any fresh intelligence, any new incidents or statements respecting the influence and opinions of Dr. Watts, whether as a poet, a theologian or a preacher of the gospel. He tells us, that his book was prepared at the request of the Committee of the Congregational Union of England and Wales, and delivered, in part, as a public lecture before the assembly of the Union at Southampton, where Watts was born, and just a century after his death. The occasion and the place of meeting were thought to call for a tribute to the memory of this eminent divine, which should contain "some historic reference to his times, some grateful and affectionate references to his character and services;" and the ability and taste of Mr. Conder pointed him out as one admirably qualified for executing this work in a manner worthy of the theme. The expectations of his friends, we are bound to say, have not been disappointed. His admiration of Watts is great; but his criticism on his hymns is just and discriminating. We feel that it is the result of thought, judgment and a refined and accurate perception of what devotional psalmody should be. Mr. Conder's doctrinal opinions are not ours, and there are views and sentiments in this volume with which we do not accord. But regarding it in connection with the object for which it was primarily designed, we do not wonder that it should have

* The Poet of the Sanctuary. A Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D. Preceded by Remarks on the Origin of Psalmody and Christian Hymnology in earlier Times. By Josiah Conder. London—John Snow. 1851.

met the warm approval which it received at Southampton. The preliminary chapter, on the Origin of Psalmody and the Hymns of the Christian Church, will well repay a careful perusal. It is necessarily brief; but we discover in it an intimate acquaintance with the subject, and it furnishes much useful information regarding those who, especially in our own country, have laboured in the service of sacred song since the period of the Reformation. The other parts of the work relate to what Dr. Watts was and did. In Mr. Conder's high estimate of the poetry and other literary productions of this distinguished man, we readily concur. And we are not surprised to find that to the use of his Psalms and Hymns is attributed, in a large degree, the preservation of the popular theology in so-called orthodox and evangelical churches, by having embalmed it in their public devotion.*

The circumstances under which this volume has appeared are, we confess, particularly gratifying to our mind. The rational and intelligent study of Christian history and biography has been too much neglected. If a few amongst us have manifested an enthusiastic, but not a wise and enlightened, regard for patristic lore, and some have lauded the dark ages as ages of faith, they may have been led into this error by the indifference with which others have treated the lessons which come down to us from the past. There are sufficient reasons why British Nonconformists should turn away from saint-worship; but it may be fairly questioned, we think, whether they avail themselves of proper opportunities for meditating on the great and good of former times to the extent that is to be desired. There are few practices, we are persuaded, better fitted to call forth in the young that reverence for the pious and mighty dead which, when kept free from superstition, is so fruitful of holy thoughts and so valuable as a stimulus to virtuous deeds. Some one has observed, that the biography of the righteous is amongst the most precious treasures of the Church. It might surely be made more generally useful, under judicious direction, in promoting the interests of pure and undefiled religion in the world.

The story of Watts's life is soon told. He was a native of Southampton,† where his father, after whom he was named, kept a respectable boarding-school. The elder Watts was a Dissenter of the Independent order, and suffered much for the avowal of his honest convictions. He was several times imprisoned on account of his Nonconformity, and was compelled on one occasion to leave his family and live privately in London for two years. During one of his incarcerations, it is said that Mrs. Watts was to be seen seated on a stone, near the prison door, nursing her infant son Isaac.‡ Watts thus grew up with the evils of bigotry and persecution full before him. And, with his beautiful spirit and candid, truth-loving mind, he was early and deeply impressed with the folly and guilt of interfering with conscience, of attempting to establish the reign of verbal uniformity in matters of religion, and of condemning men because, in the exercise of their privileges as Protestants, they fairly and freely, of themselves and for themselves, endeavoured to obey the apostolic precept to prove all things, and hold fast that which appeared to them to be good and right.

Watts gave early indications of a precocious intellect. "At four

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* P. 103. † He was born July 17, 1674. ‡ P. 41.

years old, he began to learn Latin; at seven, he lisped in numbers." He received his early training in the free-school of his native town, and displayed such a capacity for learning and such remarkable power of application, that even then a course of great distinction was anticipated for him. In his sixteenth year, a generous offer was made him for his support at one of the Universities whilst he pursued his education. But he was not a stranger to the question which then, as now, agitated the public mind with respect to Church Establishments, and he felt, however unfavourable it might be to his worldly prospects, that he could not conform to the Church of England. His decision was in accordance with the wishes of his parents, and he was sent to an academy "of some repute in London, at the head of which was the Rev. Thomas Rowe, an Independent minister." Here he devoted himself with unremitting zeal to the work of preparation for the sacred calling to which he aspired, and to which his rare gifts were afterwards so faithfully consecrated. But, like too many other students, he forgot, in his ardent pursuit of knowledge, that bodily health was also essential to enable him to carry vigorously into execution all that he desired. He took little exercise, scarcely allowed himself the necessary refreshment of sleep, and in all probability laid the foundation of the severe suffering with which he was subsequently visited.*

At the age of twenty, he left the academy with a mind richly stored, and with a high reputation for religious attainments as well as mental acquirements. He returned to his father's house, and there continued for two years, still seeking to qualify himself more perfectly for the discharge of the solemn duties of the ministry. It was during this period that he wrote his Lyric Poems and many of his Hymns. The latter, it is said, "were at first designed to supplant a miserable version used in the Dissenting church at Southampton, of which his father was deacon." The compositions sung by the congregation being little to the taste of the young poet, "he could not forbear representing the matter to his father, who desired him to try if he could compose better. And thus one hymn after another was produced, which laid the foundation of his first volume." We cannot tell what mighty relations any act of our lives may sustain. Watts little imagined, perhaps, when he sought to improve the spiritual songs of the humble temple in which his own youthful worship was offered, that he was doing so much to elevate and purify the psalmody of the churches beyond it. He did not know, he could not foresee, that he was thus giving utterance to strains which would rise from the lips of assembled worshipers when his own voice would be silent in death, and that the time would arrive when his best productions would elevate myriads of minds to the sublimest heights of thought and emotion, and be echoed on the sabbath, from land to land, throughout the world.

Notwithstanding the promise which he gave of celebrity, Watts could not be prevailed on to preach until he had completed his twenty-

* From some remarks in one of his sermons, we find that he himself attributed the disordered and debilitated state of his system to the injudicious course which he pursued in his youth. "Midnight studies," he observes, "are prejudicial to nature, and painful experience calls me to repent of the faults of my younger years; and there are many before me have had the same call to repentance."

fourth year. He was deeply impressed with the importance of the Christian ministry, and was characterized through life by a modesty and diffidence which are frequently seen in connection with great endowments. No general rule can be laid down with reference to the age at which a man should enter upon pulpit labour; but it has been, doubtless, too commonly the practice in Dissenting bodies for persons to engage in the arduous duties of pastors and preachers earlier in life than is desirable; and the injurious effects of such a course are sufficiently obvious in their subsequent career. No one, probably, ever undertook the charge of a congregation with higher qualifications, with a more profound humility, with a more prayerful spirit, or with more ardent desires for the eternal welfare of men, than did Watts. He truly watched for souls as one who must give an account. He never lost sight of his office, and was most successful in the discharge of its obligations, whether of a public or a private nature. He was first chosen assistant to the Rev. Dr. Chauncey, of London, who presided over the Independent congregation in Mark Lane, and whose successor he afterwards became. Bodily illness often interrupted those services which were so acceptable to his flock; but the sympathy and kindness of friends were ever ready to afford him support and consolation. At length Sir Thomas Abney, from compassion to Watts's solitary and languishing condition, took him to his own house at Theobalds, a few miles from the metropolis, where he remained for six-and-thirty years an honoured guest, receiving all the care that love and respect could furnish until he died. All his biographers agree in representing this situation as one of the happiest that could be imagined for one in his position. It must have largely contributed to his comfort and repose, by releasing him from all anxiety about temporal affairs; and surrounded as he there was with circumstances so favourable to his pursuits, it doubtless tended to prolong his days, and enabled him to do good on a more extended scale to others. The advantages which he possessed at Theobalds are thus set forth by Dr. Gibbons:

"Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any cares of his own, he had everything which could contribute to the enjoyment of life and favour the unwearied pursuit of his studies. Here he dwelt in a family which for piety, order, harmony and every virtue, was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and other advantages, to soothe his mind and aid his restoration to health, to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this most happy event, he might, as to outward view, have *feebly*, it may be *painfully*, dragged on, through many more years of languor and inability for public service, and even for profitable study; or perhaps might have sunk into his grave, under the load of overwhelming infirmities, in the midst of his days."*

Sir Thomas Abney did not live many years after he had taken Watts under his hospitable roof, but he remained with Lady Abney and her daughter, who "loved him for his personal qualities, admired him for his genius, and revered him for his piety." The Church owes much to these excellent persons for thus nobly devoting a portion of their

* See Life by Dr. Gibbons.

wealth to such a purpose. "On their side, there was no pride of patronage; on his, there was no uneasy feeling of dependence."* All such feelings were overpowered "by the perception of reciprocal benefits."† The Countess of Huntingdon, it is said, once told Mr. Toplady, that on one occasion when she visited Dr. Watts, he thus addressed her: "Madam, your ladyship is come to see me on a very remarkable day." "Why is this day," she answered, "so remarkable?" "This very day thirty years," he replied, "I came hither to the house of my good friend Sir Thomas Abney, intending to spend but one single week under his friendly roof, and I have extended my visit to the length of exactly thirty years." Lady Abney, who was present, immediately said—"Sir, what you term a long thirty years' visit, I consider the shortest my family ever received."‡ The conversation and society, the counsels and the prayers, in the family, of such a man, must indeed have amply repaid the hospitality of his friends. But their love and ever-ready sympathy he felt to be amongst the greatest blessings of his existence, and they were deeply impressed upon his mind and heart.§

Watts was a voluminous writer. His achievements as an author, indeed, when we consider how much he suffered from habitual ill health, and the serious impediments which such a state places in the way of mental labour, are truly astonishing. The list of his published works shews his amazing industry and activity of mind, and how earnestly he must have laboured in those intervals of ease and comparative strength which were afforded him. His pen was employed for the benefit of all ages,—"from those who are lisping their first lessons, to the students of Malebranche and Locke."‖ And he is a striking example of the possibility of combining a love of philosophical studies and scholarly pursuits with a piety and simplicity which were adapted to the improvement of the little child, and of the humblest Christian believer.¶ He is best known now, certainly, by his Psalms and

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* Southey. † Johnson.

‡ Milner's Life and Times of Dr. Isaac Watts, p. 308.

§ In his will there is a touching clause which shews this. He desires that Lady Abney and her daughter will accept the token of regard which he specifies, and adds, "with my most grateful acknowledgments of the generous and tender care shewn me by her ladyship and her family in my long illness many years ago (when I was capable of no service), and also of her eminent friendship and goodness during my continuance in the family ever since."

‖ The following is Dr. Johnson's estimate of Watts: "Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual natures unexamined; he has taught the art of reasoning and the science of the stars. His character, therefore, must be judged from the multiplicity and diversity of his attainments, rather than from any single performance; for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet perhaps there was nothing in which he would not have excelled, if he had not directed his powers to different pursuits."

¶ Dr. Doddridge, addressing Watts, in his dedication to him of "The Rise and Progress of Religion in the Soul," a work which he had undertaken at his distinguished friend's request, says, "I congratulate you, that while condescending to the humble yet important work of forming infant minds to the first rudiments of religious knowledge and devout impressions by your various Catechisms and

Hymns. Of these it is not necessary for us to attempt any critical examination. They have been approved by succeeding generations. They are still admired and loved wherever, amongst Protestants, a taste for devotional poetry is cultivated. The fervour and piety of Watts's mind, and his glowing imagination, peculiarly qualified him to become "*the* Poet of the Sanctuary." His hymns exhibit great "range and variety" of thought and subject, and "originality and skill in versification."* They are not, as might naturally be expected, of equal merit. Many of them may be not esteemed of much worth. Some have been pronounced "mournful failures." But those which are entitled to be classed amongst his best productions are far superior, in our view, to any other hymns with which we are acquainted. Charles Wesley was one of the sweetest and most beautiful writers of sacred songs; but he must give place to Watts. And there are many who, since their day, have added to the rich and varied store which we possess of English hymns. But we agree with Mr. Conder in thinking that Dr. Watts still stands "at the head of those who have ministered to the edification and consolation of the churches by the composition of Psalms and Hymns and Spiritual Songs, inspiring and calling forth the melody of the heart."†

Dr. Watts was emphatically a Christian poet; and the primary cause, doubtless, of the popularity of his hymns, is their felt adaptation to the spiritual wants of the worshiper. An American writer characterizes them as—

"Expressions not merely of the religious sentiment, but of the religious sentiment coloured, directed, inspired by the Christian faith. They imply an intense faith in the sovereignty and providence of a personal God, in the inestimable importance of the mediation of Christ, and in those truths which make the Christian religion what it is. The religious sentiment is formed around this faith,—is embodied in and blended with it. They express not only the sublimest sentiments of devotion, but the devotion of one who looks up to God and abroad on man, and into the human heart, from the Christian point

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Divine Songs, you are also daily reading lectures on logic and other useful branches of philosophy to studious youth. And this, not only in private academies, but in the most celebrated seats of learning; not merely in Scotland and in our American colonies, where, from some peculiar considerations, it might be most naturally expected, but, through the amiable candour of some excellent men and accomplished tutors, in our English Universities too. I congratulate you that you are teaching, no doubt, hundreds of ministers and thousands of private Christians, by your sermons and other theological writings, so happily calculated to diffuse through their minds that light of knowledge, and through their hearts that fervour of piety, which God had been pleased to enkindle in your own."

* Dr. Watts is accused of having taken advantage of the poetic labours of others in his version of the Psalms, without due acknowledgment; but, as it appears to us, without justice. He was not the man to avail himself of the labours of his predecessors in silence. In the Preface to his Psalms he states, says Mr. Conder, that he had not scrupled "to borrow lines, in some few Psalms, from Sir John Denham, Milbourne, and Tate and Brady, while he had taken the most freedom of that sort with Dr. Patrick, whose style best agreed with his design, though the verse was generally of a lower strain. Originality he might well deem a secondary consideration in aiming to present the Psalms in a form adapted for Christian worship; and his correct taste is shewn in adopting language upon which he felt he could but slightly improve."

† The Poet of the Sanctuary, p. 54.

of view,—of one who worships God through our Lord and Saviour Jesus Christ. The use of Watts's hymns in an assembly of pantheists or anti-supernaturalists would be absurd. They would be utterly out of place. There would not only be perpetual contradiction between the sentiments which they express and the minds of those who used them, but their characteristic and real merits would be unintelligible to persons whose religious feelings had become conformed to such different ways of thinking."

Again:

"We undertake to say that in any Christian congregation, during a time of religious apathy, his hymns will be little used, and this because of a secret sense of inappropriateness; and that as religious life is awakened, the strains of Watts will more and more frequently rise from the lips of the assembled worshipers. It is because they express the highest Christian experiences, that they maintain their place. Every year multitudes of new ones are written, to attract for a time by their novelty, and then to perish with the autumn leaves; while we turn back again to the imperishable hymns of Watts, which, though old in years and familiar in form, have the perennial freshness of truth and of all true emotion."*

It is greatly to be regretted that Watts has introduced into so many of his psalms and hymns the Calvinistic and Trinitarian doctrines in which he was educated. He often makes the Hebrew bards utter sentiments of which these sweet singers of Israel had no conception. David was certainly a believer in one only God, and the idea of a plurality of persons in the Deity could never have occurred to his mind. Watts was perfectly conscientious in thus giving expression to what we hold to be unscriptural opinions in his versification. He felt, then, that he was justified in attaching an Athanasian doxology to those ancient but sublime productions which embody the principles of the Jewish religion, and were, most of them, penned for Jewish worship. But thirty years afterwards, when he had outgrown, in a great degree, the theology of his youth, it has been affirmed, on evidence which we have never seen successfully controverted, that he would have gladly removed certain objectionable passages, but that the bookseller who had purchased the copyright of his Hymns, and who feared, of course, that his pecuniary interests would suffer, refused to give his permission.† Happily, however, exceptionable phraseology and sentiments are not so woven into all his choicest verses that they may not, with slight alteration, be employed in our religious services. They find, indeed, a prominent place in all our collections of Hymns, and are admirably fitted to nourish a vital and truly evangelical faith, and a manly and sober piety, in our churches.‡

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* See Christian Examiner, Vol. XII., Fourth Series, pp. 206, 207.

† Dr. Amory himself heard Watts make this statement to the well-known Henry Grove. And in a letter to a friend and minister who had embraced Arianism, Dr. Watts observes, "I wish some things in them (the Hymns) were corrected;" and then proceeds to say that he has no right to make the alteration he desired.

‡ Our best authors, and especially great poets, have generally been much indebted to the scenery amidst which they have dwelt for the imagery they have employed to illustrate their writings. And "local tradition has preserved the interesting anecdote, that it was while looking out upon the beautiful scenery of the harbour and river at Southampton, and the green glades of the New Forest on its further bank, that the idea suggested itself to Watts, of 'A land of pure

Every one who has studied the life and character of Dr. Watts, must be acquainted with his valuable labours and his deep interest in the cause of education. Having himself enjoyed the inestimable advantage of early religious culture, he felt its importance, and provided parents and teachers with aids in the mental and moral training of the young, adapted, as Dr. Johnson has well remarked, to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. To this day there are no hymns for children approaching to those which he penned, for simplicity and beauty and suitableness to their purpose.* And though many of the books prepared by him for the instruction of the youth of his time are not now in general use, his services in the advancement of education deserve grateful remembrance. We are sure that no one who is competent to form a correct judgment in the matter, will question the accuracy of Mr. Conder's statement, that in this respect Watts was honourably distinguished, and that he probably contributed more than any other individual to the improvement of the age in which he lived.

It was the happiness of Dr. Watts to be highly esteemed both as a preacher and a writer,—to be popular, whether he appeared in the pulpit or gave expression to his sentiments through the press. In prayer, freedom and excellence in which is so rare a gift, he is said to have been singularly impressive, embracing every proper subject, and employing "easy and unadorned language and rather short and weighty periods." We learn from his contemporaries that he was considered one of the best preachers of his day; and there were those then living who had been privileged to hear Owen and Bunyan and Baxter and John Howe,—persons who were well able to appreciate sacred oratory, and with whom it would not have been easy to obtain a reputation for pulpit eloquence and power. "He used little action in the pulpit; but his benign countenance, strong eye and animated manner, commanded attention: and his discourses had all the advantages that could be given them by an impressive elocution, and a manner of delivery which, with curious felicity, seems to have been at the same time elaborately studied, yet earnestly sincere."†

Dr. Watts's sermons are not much read, we imagine, now. They are not in unison with the taste and temper of the present day, which will be satisfied with nothing that is not new and exciting. But we can well understand why they should have been so much esteemed by those to whom they were addressed, and how it was that they continued

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delight,' and of 'Sweet fields beyond the swelling flood, dressed in their living green,' as an image of the heavenly Canaan. And the lines in another hymn,

'There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast,'

may be supposed to be an allusion to the unruffled surface of the waters on a serene summer's evening, tempting to the bather in that sea of rest."—The Poet of the Sanctuary, p. 45.

* Mr. Conder states, that upwards of *thirty* editions of Watts's "Divine and Moral Songs for Children" are now regularly kept in print in this country, and that, upon a moderate computation, the annual average sale cannot be less than from 80,000 to 100,000.

† Poet of the Sanctuary, p. 121.

long to hold so high a place in the sacred literature of our country. For the most part, they are eminently practical in their character, and fitted to impress the mind with the importance of things divine and heavenly. Tried by his own test, and we believe it to be a sound one, they must be pronounced some of the most valuable discourses ever delivered.

"We are too often ready," he says, "to judge that to be the best sermon which has many strange thoughts in it, many fine hints and some grand and polite sentiments. But a Christian in his best temper of mind will say, 'That is a good sermon which brings my heart nearer to God, which makes the grace of Christ sweet to my soul and his commands easy and delightful. That is an excellent discourse, indeed, which enables me to mortify some unruly sin, to vanquish a strong temptation, and weans me from all the enticements of this lower world,—that which bears me above all the disquietudes of life, which fits me for the hour of death, and makes me ready and desirous to appear before Christ Jesus my Lord.'"

Great talents, such as Dr. Watts possessed, are not often combined with the qualities which are required for pastoral usefulness. The habits of a severe student commonly unfit him for communing with persons of different conditions and varied degrees of intelligence,—for visiting the sick and the poor, and ministering to the ignorant and the wretched. But in Watts there was seen this rare and happy union. He did not confine himself to the stated and public exercises of the pulpit, but delighted in the more private relation into which his office brought him with his flock. As far as his health allowed, he sought personal intercourse with the people of his charge, "and was careful to improve the opportunities which conversation offered of diffusing and increasing the influence of religion."

It is on all hands freely admitted that Dr. Watts had largely imbibed the Christian spirit. Even by those who looked upon Dissent with no kind of favour, *he* is represented as a man of eminent piety and of generous as well as enlightened mind. Prevented by almost constant indisposition from taking an active part in the public meetings of his brethren, he was ever ready to assist them by his counsel and judgment; and as a companion, his conversation was at once entertaining and instructive. He is said to have borne suffering with exemplary patience, and opposition with meekness, and injurious treatment with that charity which endureth long and is kind. He was eminently catholic in his views, and mourned, with Doddridge, over the too great readiness of many ministers and others to impose articles and confessions of human invention as a test of Christian faith. He loved good men of all religious communions, and lived in friendly intercourse with them, from the bishop of the Church of England, to the humble and unpopular Arian minister.†

"I find," he says, "a strange pleasure in discoursing of the virtue of charity,

† In a letter expressive of his thanks for a portrait of a brother minister in a distant country, after stating that it should hang in the front of his study, he observes,—"I have there nearly eighty philosophers and divines surrounding me; their spirits are copied in their books, and their faces adorn my beloved retirement. There, Heathen and Christian, Papists and Protestants, Calvinists and Arminians, Presbyterians and Episcopalians, all meet in silence and peace. Were you to see my co-habitants, you would say I was a man of catholicism. Most of them I hope to meet in the regions of love and peace."

hoping that my very soul may be moulded into its divine likeness. I would always feel it inwardly warming my heart. I would have it look through my eyes continually, and it should be ever ready on my lips to soften every expression of my tongue. I would dress myself in it, as my best raiment. I would put it on upon my faith and hope, not so as entirely to hide them, but as an upper and more visible vesture, constantly to appear in amongst men. For our Christian charity is to evidence our other virtues."*

It would hardly have been possible for Mr. Conder to leave out of consideration altogether the question of Watts's theology. But he dwells at no great length upon it, and seems glad to adopt the conclusion of Southey, that no suspicion should be entertained as to the orthodoxy of the main articles of his faith. That his views underwent no modification approximating to Arianism, Mr. Conder thinks has been triumphantly demonstrated.† We have, since reading this judgment, so decidedly pronounced, re-perused the controversy relating to the subject, and our conviction is not certainly in accordance with Mr. Conder's statement. Southey's authority, on an inquiry of such a nature, we should not esteem of any very great value; but even he admits that Watts's intellectual bias inclined him towards the *movement* party. We know that some of the most orthodox of his own times mourned over what they deemed his departure from the truth, and that others bitterly attacked him because of his supposed heresy. When, in consequence of the disputes which arose on account of the Exeter Trinitarian controversy, a general meeting of the three denominations was convened at Salters' Hall for deliberation, and it was proposed in a paper of advices for promoting peace to insert a declaration of belief in the Trinity as a test of orthodoxy, Dr. Watts was amongst those who refused subscription to any creed or article not expressed in the words of Scripture. Bradbury, a popular metropolitan preacher and a man of impetuous temper, charged him openly from the pulpit with a departure from the Trinitarian faith, and represented him as a disciple of Socinus.‡ And it is very evident, that even those who did not allow their zeal for orthodoxy to interfere with their regard for him, were alarmed at the speculations in which he engaged, and feared their influence upon the minds of others. We are by no means anxious to make it appear that Watts held Unitarian opinions. The particular conclusions at which he arrived will not determine the truth or falsehood of the religious doctrines we have embraced. The sanction of his name, distinguished as it is, would add nothing to the confidence which we feel that the leading doctrines of Unitarianism are built upon the foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone. But a renewed examination of the matter convinces us, that it cannot with justice and fairness be denied that Dr. Watts *did* greatly modify sentiments which he held and defended in early life; and that the faith in which he died very nearly resembled that which is

* See Works, Essay against Uncharitableness.

† By Milner, see Life, p. 603, and Appendix I.

‡ Milner, in his Life of Watts, affirms that there was no foundation for the charge of Bradbury; but he also makes this admission, that the active mind of Watts "eagerly fixed upon the topics in dispute, and a change was ultimately effected in his own doctrinal views, which, though unwarrantably magnified by the Arian party, the Christian Church can never cease to lament."

known as Unitarian Christianity.* There are passages in works which he published after the Salters'-Hall debates, whose Sabellian tendency is unquestionable, and which, if followed out to their legitimate consequence, would be fatal to the Trinitarian scheme and worship. He plainly asserts that he does not regard the Holy Spirit as a distinct intelligent being, a proper person, but as a personification of an "eternal, essential power belonging to the Father." And Christ, he as clearly affirms, had no distinct godhead of his own, but was inhabited by the one true and eternal God the Father, in whose name he spoke to men, and whose representative he was to the world.†

Now we have no doubt that Watts was anxious to avoid giving pain to loving and admiring friends, and thought he might consistently employ Trinitarian phraseology to set forth his new opinions. But the attempt was vain. Whatever terms he employed, it was sufficiently plain that no Trinitarian, in the ordinary sense of that word, *could* have written as he wrote, and it would have been strange indeed if he had not been accused of teaching another Jesus, and of having abandoned those views of the gospel of which he had been an eloquent and successful advocate.

The dispute with reference to the real theological stand-point of Watts, has usually had relation to what were his "last thoughts,"—his sentiments at the close of life. But long before his death, and when he was in the full vigour of his powers, he had ceased, as it appears to us, to hold the popular faith concerning the Trinity, the Person of Christ, the Holy Spirit, and the Object of worship, and might have been properly called a Unitarian believer. Dr. Lardner, whose veracity and candour have never been disputed, and who had abundant means of knowing whereof he affirmed, stated, without any reservation, that the religious opinions of Watts in his old age "were completely Unitarian," that he was most anxious to promote their diffusion, and that he had written "a great deal on the subject." His papers were not considered fit for publication by his executors, and were committed to the flames, so that it will never now be known what they contained. Three years before he died, some of his friends prevailed on him to destroy a tract on the Trinity, of which he had printed only fifty copies, under the plea

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* It has been said by some who have felt that Watts's Unitarianism could not be justly denied, that the change in his opinions took place when his mind had become enfeebled by age and sickness. But Dr. Gibbons, who knew him well, testifies that he never suffered "a momentary eclipse of his intellectual faculties." "I do this," he says, "from my own knowledge and observation of him for several years, and some of them the years of his decay, when he was at the weakest; from the express declaration of Mr. Joseph Parker, his amanuensis for above twenty years, and who was in a manner ever with him; and above all, from that of Mrs. Elizabeth Abney, the surviving daughter of Sir Thomas and Lady Abney, who lived in the same family with him all the time of the Doctor's residence there, a period of no less than thirty-six years. Can any evidence be more convincing and decisive?"

† If our readers are desirous of pursuing this inquiry respecting the theology of Dr. Watts, we would recommend them to study his investigations into the doctrine of the Trinity and his Questions concerning Jesus, which will be found in his collected works. And if they have not access to the works of Watts, they will find this matter ably and fairly discussed in a Lecture by Dr. Burnap, of Baltimore (U.S.), designated, "Doctor Watts a Unitarian," contained in an excellent little volume, entitled, "Objections to Unitarianism answered."

that it would be injurious to his name and character,—and all, except one, which was discovered nearly half a century afterwards, were burned. Amongst his papers, and rescued by Doddridge, it is said, from destruction, was the "Solemn Address to the Great and Ever-blessed God, on a Review of what he had written in the Trinitarian Controversy." And the perusal of that affecting and most impressive prayer would alone make us deeply regret that we have not the opportunity of learning more of the state of his mind at the period to which Lardner's testimony relates.* Southey thought, and Mr. Conder agrees with him, that "this extraordinary and most passionate supplication" shews that Watts still retained his early creed. Our readers, we think, who are acquainted with it, will rather feel that, having been long harassed and perplexed, and caused almost to relinquish his hold of Christianity by the doctrine of the Trinity, he was at length enabled to rest in the pure and apostolic faith of one God the Father, and one Lord Jesus Christ. It is quite natural that Mr. Conder and those who see with him should desire, if possible, to retain the advantage which the name of Watts must give their sect; for, more than all the preachers and writers of their church, his hymns and Trinitarian doxologies tend to perpetuate the belief in popular systems amongst the mass of those who belong to Independent congregations.† Happily, however, the fame of his genius and the influence of his virtue and piety are the common property of Christendom, and by the sincere and enlightened of all parties he will ever be held in grateful remembrance. He never allowed honest differences of opinion in matters of religion to interfere with his esteem and friendship for his brethren, and "in order that his grave might read a lecture," says Milner, "of that moderation which his life had exemplified and his pen had advocated, he desired that his funeral should be attended by two Independent ministers, two Presbyterian and two Baptist." Having finished his course, and fallen asleep in peace, and in hope of a glorious immortality, he was laid, as he had directed, "in Bunhill Fields, deep in the earth, among the relics of many of his pious fathers and brethren whom he had known in the flesh, and with whom he wished to be found in the resurrection."‡

We have not left ourselves space to follow Mr. Conder in his statements respecting the condition of the churches that remain to represent what he calls the "once wealthy and ascendant body" of English Presbyterians. This is a subject which suggests far too many and too serious considerations to be properly treated at the end of an article.

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* The whole subject in connection with this tract on the Trinity, the destruction of Watts's papers by his executors, and the statement of Lardner respecting his "last thoughts," has been ably treated by one whose articles have often instructed and delighted us, in the *Monthly Repository* for 1813, and whose signature, N., has been long familiar to the readers of the *Christian Reformer*. There is also some valuable information on the same subject in Belsham's Life of Lindsey.

† "So long as the vital elements of the Evangelical (Calvinistic?) faith are embalmed in our metrical liturgy, we have the best security that no manifest departure from the truth will gain ground among our religious teachers. Although the pulpit may contradict the reading-desk, it will not long be in dissonance with the creed of the hymn-book, at least where the people have any voice in the choice of their pastors and teachers."—See Poet of the Sanctuary, p. 97.

‡ Life and Times, by Milner, p. 702.

We should not agree, probably, with Mr. Conder in our mode of estimating spiritual growth; and we would remind him that there may be religious life and progress in the individual souls of worshipers, when there are only two or three who gather together in the house of prayer. In his glowing description of the prosperity of the denomination with which he is connected we rejoice, as far as it is promoting the interests of religion and piety. But, if we mistake not, there are, in not a few instances, indications of a movement at present amongst the Congregationalists or Independents of this country very similar to that which took place in the English Presbyterian churches in the last century. What will be its result, future years must determine. For ourselves, our faith in God gives us confidence that the course of Truth is, like the path of the just, ever onward; and whatever changes may take place in forms, and systems, and institutions, and religious doctrines, we believe that it has power to destroy error, and that it will ultimately prevail in the earth.

PICTURES FROM GENESIS. No. V.

THE BOW IN THE CLOUD, OR THE EARLIEST TRADITIONS OF A DELUGE.

(Gen. vi.—ix.)

THE history of the Deluge is the remaining one of those strikingly graphic sketches preserved to us in the Book of Genesis, among the philosophical, poetical and devotional thoughts of some of God's earliest worshipers and thinkers, which express the religious belief of the most ancient race of men.

The bow in the cloud sheds a rich lustre of poetry and devotion upon the sad record of the Deluge,—a record not peculiar to the Jews (for traditions of a flood prevailed in almost all ancient nations), but presented under an aspect of peculiar interest in their sacred literature.

"The bow in the cloud!" Who has not revelled in its beauty? Who has not adored its mystery? Who has not pondered its causes and its meaning,—its *how* and its *why?* To sight, to fancy, to feeling, to reasoning, to religion, the rainbow has equally supplied material. To painter, poet, philosopher, worshiper, the majestic arch, the varied and blended colours, the solemn beauty, the ethereal mystery, never shine in vain. To all perceptive minds it is for ever as the bow of God,—his symbol in the sky,—type of his all-circling providence,—radiant image of his all-endearing love, that shines forth the more sweetly when it has been obscured for a while,—symbol of the mixed sunlight and storm of life,—of the darkening sorrows and the again soft-brightening hopes of our hearts!

Science, the intellectual handmaid of Religion, has blended, to a certain extent, the knowledge of the natural causes of this beautiful phenomenon with our feeling of wonder and devotion. She has traced, to a certain extent, the laws of that beneficent and most subtile material or influence, light; but in tracing the laws of light as far as she can, Science is forced to acknowledge with reverence that the principle or element of light is itself unexplained, and her own subtle theory

respecting it almost inconceivable. In doing this, science has not robbed the rainbow of its beauty or mystery or divinity; but has only made the beauty apparent to the intellect as well as to the eye, removed the mystery one step further back towards the throne of God, and by that step has made the Divinity himself the nearer to our souls. The philosophical poet truly describes, by reference to this very instance, the affinity of science to poetry, and we all know how poetry allies itself to devotion:

> "Nor ever yet
> The melting rainbow's vermeil-tinctured hues
> To me have shone so pleasing, as when first
> The hand of science pointed out the path
> In which the sun-beams, gleaming from the west,
> Fall on the watery cloud, whose darksome veil
> Involves the orient." AKENSIDE.

Quite consistent with this our partial knowledge of natural causes is, in reality, the desire of another poet (though he seems for the moment to deprecate from the rainbow the touch of "proud philosophy") that it should

> "Still seem, as to his childish sight,
> A midway station given,
> For happy spirits to alight
> Between the earth and heaven." MONTGOMERY.

And true as ever (or more true, if a truth of the heart could be strengthened by the establishment of physical facts) is the comparison, which another so beautifully expresses, of the evening rainbow to the good man's death:

> "The day,
> Changeful and many-weathered, seemed to smile,
> Flashing brief splendour through the skies awhile,
> Then deepened dark anon and fell in rain;
> But pleasant it is now to pause and view
> Thy changeful tints of frail and watery hue,
> And think the storm will not return again."
>
> "Such is the smile that piety bestows
> On the good man's pale cheek, when he, in peace
> Departing gently from a world of woes,
> Anticipates the realm where sorrows cease." SOUTHEY.

It was in this same rich spirit of poetry and devotion, as shared by gifted men from the earliest times, that the historian of the Deluge in his day uttered his unrivalled perception of the poetry and devotion attaching to the rainbow, together with his philosophy or theory of its cause. And, in justice to him, we must go back to his own period, long before the "hand of science" had attempted to point out the path of the western sunbeams falling on the eastern clouds. Nor must we expect to find him inspired with supernatural knowledge of the laws of optics. No sympathy, therefore, can we have with those small critics who would discard from their religious reverence this gem of early poetry and devotion on the ground that it implies an incorrect theory of the cause of the rainbow. No doubt it does; but what then? Grant that it implies any other scientific mistakes,—many others, if so it be,—that were prevalent in olden times. Is not that precisely what you would expect, if the record is, as we maintain, a genuine antique? Equally far must we be from sympathizing with those dogmatic reli-

gionists who insist upon finding the science of optics in the books of the Bible (or, rather, upon forbidding that or any other science to advance beyond the scientific knowledge possessed by the writers of those books); and who self-sufficiently assure us that, until after the Deluge, the rainbow had never appeared, though its known causes had been always operating, in the sun's light and the rain of heaven; or who vindicate their first assumption that the rainbow was a new phenomenon, by a second more absurd assumption, that there had never been rain until the Deluge.

We would not thus throw ridicule, in the shape of irrational homage, upon the Scriptures. We would not thus invite the contempt of scientific minds. We would not have it a part of our scriptural principles to maintain that God in his word contradicts what he has said in his works. He speaks his word through men, to whom he gives messages of special religious import; and those men, beyond the substance of their religious message and its reflected influence upon their minds, of course partake the general state of secular knowledge or ignorance belonging to their age and country. This great principle of interpretation, already so many times illustrated, we hold to be fully established.

In the sacred history of the Deluge, contained in the sixth and three following chapters of Genesis, there are (as any careful reader will observe) so many repetitions as to make the opinion of the great German scholar, Eichorn, credible even to the English reader, that this history is, in fact, made up of two distinct and originally separate histories (as I have before hinted to be probable with the picture of the Creation and that of the Garden of Eden). And not only are there repetitions of the same thing, which would hardly have been made by one original author, but there is at least one contradiction so palpable that no single author could have committed it; and it may seem strange that even the compiler of the mixed account should have adopted it. It is in respect to the number of animals said to have been taken into the ark by Noah. The one account says he took two of every kind of creature, whether clean or unclean; the other, that he took a pair of each unclean animal and seven pairs of the clean. We can even trace pretty nearly which portions belong to the two original narratives respectively, by the occurrence of the name *Jehovah* in the one and *God* in the other,—an observation already made in respect to the mixed narratives of the Creation and Eden. These things only require to be stated, in order to render the principles of understanding (and thereby, in the proper sense of that term, believing) these parts of the Scriptures clear and rational. But by ignorance of these things, or inattention to them, or concealment of them, we can only be promoting real doubt and disbelief, under whatever appearance of prostrate faith.

We may next observe, that the main features of this story of the Deluge are preserved in the traditions of other ancient nations besides the Jews. The Chaldæan historian Berosus especially (as quoted by the Jewish historian Josephus and the Christian bishop Eusebius) records the fact of the preservation of Noah in an ark which settled on the Armenian mountain range. The Hindu theology contains a similar account, and the Mexicans had the same tradition when first discovered by Europeans, betokening apparently their Asiatic origin in unknown times. The Greek writers, too, record a Deluge; but they make its

scene to have been in Northern Greece, and its actors their own Greek ancestors; and, as their tradition accords with that of the Book of Genesis to a remarkable degree (though with remarkable discrepancies also), it is probable that the Hebrew narrative was the basis of the world's belief of the fact, and that the scene only was changed by the Greek poets to gratify the nationality of their countrymen.*

It does not seem necessary here to discuss, though it is obvious to glance at, the question, whether the Deluge described in Genesis was universal. It is plainly represented as co-extensive with the human race; but the human race is not described as, at that time, co-extensive with the habitable globe. For the avowed purpose, therefore, of destroying the then existing population of the earth, there was certainly no need that the Deluge should extend beyond that small portion of Western Asia to which the earth's population is described as, at that time, limited.

Geologists find, indeed, in various parts of the earth, such traces of the action of water upon its upper deposites as would be explained by the action of such a flood. And local traditions of local floods exist in almost all countries. But no traces can be found in any way decisive of its contemporaneousness all the world over,—a notion which is, indeed, difficult of conception to the reasoner on the proportions of land and water on the face of the earth, and which, so far from being the express doctrine of the Book of Genesis, is the gratuitous assumption of certain unphilosophical expounders of scripture, perplexing alike to the Scriptures and to Science.

Other remarks of some critical interest might be made; but I pass on rather to the religious and devotional aspect of this venerable record.

This part of Genesis, like those already passed in review, sets forth such ideas of Almighty God and his providence over man, as are most interesting and endearing, most truly reverential, and, considering the early period of the world, truly sublime.

Compared, indeed, with the spiritual views of the Almighty which Christianity sets forth and which enlightened minds welcome, we may, we must, acknowledge here as elsewhere, that the representations in the Book of Genesis are not the most refined. Confessedly, it is unworthy of our purer Christian ideas of God to say, with this historian, that "it repented the LORD that he had made man on the earth." The God thus spoken of has not been practically conceived of as possessing infinite wisdom and foreknowledge. Then, the sacrifice of Noah on coming out of the ark exhibits to us, of course, as we ought to expect, those humanized notions of the Great Power above us which we know to have prevailed in the infancy of the human race. The very notion of sacrifice was founded on the implied assumption that God was so far like Man as to partake his food when he offered the best of it on the altar. And this notion is even expressed in the Book of Genesis in a way that would revolt our minds if we sought to approve anything beyond the sentiment of piety contained in it, and did not estimate historically the record containing it. Thus, it is said, and with this explanation we receive it, that "Noah builded an altar unto Jehovah, and took of every clean beast and of every clean fowl, and offered burnt-

* See, on this subject, Kenrick's Essay on Primæval History, pp. 27—34.

offerings upon the altar. And Jehovah smelled a sweet savour (or a *soothing, pacifying* odour); and Jehovah said in his heart, I will not again curse the ground any more for man's sake, though the imagination of man's heart is evil from his youth." These are ideas of God strictly fit only for the world's childhood.

But mark rather the *moral* attributes ascribed even here to the Deity. He is a "holy God," a "righteous Lord loving righteousness." It is because of the wickedness of the human race that the destroying Deluge is sent. It is because "Noah was a just man and perfect in his generations, and walked with God," that he found grace in the eyes of Jehovah, and was selected to be the head of a new race. Here is a pure and healthy morality. Here is the genuine moral sense, unsophisticated by heathen notions of imputed guilt or righteousness;—the doctrine, at once, of the natural human heart, and the religion of the Old Testament and of the New, that personal virtue is, everywhere and always, the object of the Divine approval, and personal corruption of the Divine displeasure.

Again, the God of the Book of Genesis is in this history of the Deluge, as in the previous history, a most truly *kind* and *paternal* Being. Even those representations which humanize him so much as to startle our Christian belief, may commonly be traced to this all-prevailing notion of his Fatherly condescension and kindness. He who walked in the garden with Adam (that is, who was conceived by the early historian as having done so), conversing familiarly with our first parents, teaching them the earliest necessary art of clothing, accepting the sacrifice of Abel and remonstrating face to face with Cain,—here smells the sweet odour of Noah's offering, and points to His bow in the cloud as a sign of His covenant with the earth's inhabitants, on which He promises that He "will look," and, seeing it, "will remember the everlasting covenant which is between God and every living creature of all flesh upon the earth." Now this is too humanized for Christian ears, but it is not too gracious for Christian hearts. It identifies the God of the patriarchs with the Heavenly Father of the gospel dispensation. These early men appreciated well the Divine character, though not the Divine spirituality. They believed the truth, the justice and the kindness of God; but they had too corporeal notions of his being. Do not these broad facts suggest this inference: that special communications of his love were made to the progenitors of the human race?

Judaism, which intervened between the Patriarchal and the Christian dispensations, had less of these corporeal notions (though it was by no means free from them), but it had also far less of this filial, affectionate feeling. It made God greater; but it made him less kind, less near, less dear.

The gospel, in the fulness of time, blended the paternal character with the spiritual attributes, each in their highest degree. Mightier than Moses could represent him, because purely spiritual, is the God and Father of Jesus Christ and of all mankind; and the loving-kindness of God, according to the gospel, transcends in an equal degree his love as believed by the patriarchs, for this same reason, that "God is a Spirit, and they that worship him must worship him in spirit and in truth."

How beautifully does the gospel unite our highest reverence with our most confiding love to the Great First Cause! Yet, alas! Christians have sometimes forgotten the great truth of the Divine spirituality, in their too curious discussions respecting the substance, essence or personality of God, and in the admixture of the heathenish idea of incarnation. And too often have they obscured the love of the Heavenly Father by theological schemes which have made him implacable and unforgiving, and which confound all human notions of moral accountability by representing them as violated in the Divine government. Better, O far better than this, restore the religion of Eden and of Ararat! It was indeed low, childish, defective in point of understanding; but in reference to the heart, if it was defective it was not low. It was *childlike;* and a child's heart is ever the true heart of man towards his God.

To those men of the world's childhood recently preserved by Divine Providence from destruction in the flood, the rainbow, when once again seen spanning the earth and claiming it back, as it were, to light and beauty, became the bow of Divine promise, their help to religious faith. When the bow was in the cloud, they looked at it, and they knew that the storm was past, and no recurrence of the Deluge was to be apprehended. They expressed their own faith by saying, "God would see it and remember his covenant." The language is that of men;—in strictness it humanizes the Great Spirit of all;—but the thought denotes man's faith in God, and by that faith God was truly honoured.

Thousands of years have since passed by. The sun has shone and rain has fallen; and through the beautiful and wise uniformity of nature's causes and effects, the same radiant but evanescent phenomenon has been presented to every one's eyes again and again;—to every eye, observing at one moment a different rainbow, and yet the same appearance;—to the same eye, moment after moment, a different rainbow, yet seeming to be the same, first growing in intensity of colour and then melting away;—the continual repetition of the emblem, itself an instance of the promised uniformity of nature, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Till now, they never have ceased! "They continue unto this day according to his ordinance, because all things are his servants."

If thus God's works are steadfast, what does this tell us of their Author? That he is everlasting; that he is faithful; that our trust in him is secure. Though the waters of affliction should overwhelm us,—though deep call unto deep at the noise of his water-spouts, till all his waves and his billows have gone over us,—yet to the true Christian's heart there shines, in his faith in the goodness of his Heavenly Father, a halo of brightness above the dark cloud; and earnest voices speak from his heart's depth to give him comfort in the heavenly vision. "Look upon the rainbow," they say to him, in the language of the Jewish poet hailing its appearance in the natural sky, language emphasised and deepened in meaning by its application to the bow of promise in the heaven of God's moral government,—"Look upon that rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it" (Ecclus. xliii. 11, 12).

E. H. H.

DR. PALFREY'S ACADEMIC LECTURES ON THE JEWISH SCRIPTURES.*

These volumes are a continuation and completion of a publication begun in 1838, when the author was Professor of Biblical Literature in the University of Cambridge, Mass. The first volume treated of the Pentateuch; the second, which appeared in 1840, of the Prophets generally; and in the conclusion of the Preface, the author expressed his hope that before the end of that year he should be able to publish another volume, completing the examination of the prophetic writings. Twelve years have elapsed, during which Dr. Palfrey's labours have been directed to very different objects, but he has never lost sight of this; and we congratulate him on having been able to work out his original design, though at so distant a day. The third volume contains more than its title promises, the first 170 pages being occupied with the history of the Jewish people, from the prosperous days of David to the dark times of Antiochus Epiphanes.

Dr. Palfrey's work contains abundant proofs of the diligence with which he has used the best and most recent writings on biblical criticism, and his judgments upon the questions which he discusses are clearly conceived and vigorously expressed. We miss, however, sometimes the calm dignity which is appropriate to the academical chair, and which is especially demanded in lectures on biblical subjects to those who are preparing themselves for the duties of the Christian ministry. Dr. Palfrey treats the prophetic and devotional parts of the Old Testament as strictly human compositions; and we would not ask him or any man to suppress this conviction, or to assume any tone in speaking of the Scriptures from which his judgment dissents. But we think he goes beyond what truth demands. His zeal to eradicate from the minds of his readers the false notions of infallible truth and unquestionable authority on every conceivable point, which are popularly attributed to the Bible, has given a hardness and asperity, not to say injustice, to some of his criticisms. Thus in speaking of some parts of Ezekiel he says, "they appear to be no better than mere inane rhapsody" (Vol. III. p. 463); and of the sixteenth chapter of the same book (III. 417), "that it is difficult to imagine that the writer could have intended such a record of idle musings to survive him." It might have been supposed from the severity of this censure that Ezekiel, like Beza and others, had left behind him some erotic records of the sins or follies of his youth. Yet coarse as the imagery is, we cannot mistake the moral and religious purpose with which the allegory was composed, and therefore, while we pass it as not tending to edification in a more refined age, we cannot condemn it as Dr. Palfrey does. It is this moral purpose which makes us excuse the coarseness of Juvenal, and the absence of it which renders inexcusable the wantonness of Aristophanes and Martial. It is a blemish of this work throughout, that in order to establish his views of the non-inspiration of Scripture, the author generally places himself in the posture of an assailant endeavouring to depreciate its authority.

* Academical Lectures on the Jewish Scriptures and Antiquities. By John Gorham Palfrey, D.D., LL.D. Vol. III. Prophets continued and concluded. Vol. IV. Hagiographa and Apocrypha. Boston and New York. 1852.

There is a medium between being an idolater and an iconoclast; and we have no pleasure in seeing the shrine of an ancient worship battered down, even though that worship has run into superstition.

Dr. Palfrey thus states in his Preface his own views respecting the Old Testament and its relation to Christianity:

"In the work now completed, I have aimed to shew what it is, in the ancient Jewish books, that a Christian is called on to believe; and that all that he is called on to believe is credible and well substantiated.

"I have not shrunk from any conclusions to which the facts and reasons conducted my mind, 'being persuaded,' with good Hooker, 'of nothing more than this, that, whether it be in matter of speculation or of practice, no untruth can possibly avail the patron and defender long, and that things most truly are likewise most behovefully spoken.'

"Judaism is not our rule of faith and conduct. It was superseded, eighteen centuries ago, by Christianity. But Christianity recognizes the Jewish religion as a revelation from God. It assumes a responsibility for the divine origin of that religion. Hence the evidence for the authority of Judaism complicates itself with the evidences of Christianity. The nature and intimacy of the connection between the two systems have been differently understood. Opinions very vague, and, when not vague, often very erroneous, have been entertained by Christians on that subject. Their wrong opinions have given a great advantage to the unbeliever. Doctrines and interpretations have been admitted by them to be involved in a belief in Christianity, which the unbeliever has been able to represent with great plausibility, and often with truth, to be incredible and dishonourable to religion. I have long been under the impression, that no other cause obstructs so powerfully the intelligent reception of Christianity at the present day, as the mistaken notions which prevail concerning the Old-Testament Scriptures and dispensation, and their connection with the New; and that the great service to be rendered to Christianity is that of relieving it, by a careful but not timid criticism, from the objections arising out of those errors. My hope for these volumes is, that they may be found to be of some value as proving that the Old Testament, rightly understood, in no way conflicts with or embarrasses a Christian's faith."—III. v, vi.

There are in the history of Revelation, according to Dr. Palfrey, two periods of genuine miracles, the age of Moses and that of Christ; but he draws a broad distinction between these two periods and those that respectively succeeded them, no more conceding miraculous power or supernatural illumination to the prophets who followed Moses, than to the successors of the apostles. If so sharp a line of demarcation can be established between the history and teaching of the Pentateuch and the contents of the other portions of the Old Testament, it must be on the ground that one is an authentic and contemporaneous record, and the others anonymous and posterior in origin to the times of which they treat. If the Pentateuch had been really produced for the first time in the reign of Josiah, we must have placed the passage of the Red Sea by the Israelites in the same class with the fall of the walls of Jericho at a blast of trumpets. In the same way, had our Gospels originated in an age long subsequent to the preaching of Christ and the apostles, we know not how they could have been vindicated from the imputation of being tainted by the credulity and love of the marvellous which the works of the Fathers betray. Dr. Palfrey is a strenuous advocate for the opinion that the Pentateuch is the work of Moses, and in a long note on 2 Kings xxii. 1—20, has shewn the weakness of the objections drawn from the narrative which that passage

contains. We do not think that he is equally successful in shewing that the writers of the New Testament drew the same distinction as himself between the degrees of authority attributable to different parts of the Old. Moses and David and the prophets appear to have been regarded by them as alike enjoying a special illumination.

The most important part of Dr. Palfrey's last volumes, is that which treats of the prophetic literature of the Jews. Besides giving an account, which is generally full and satisfactory, of the contents of each prophetic book, the date of its composition, the history of its author, and the critical discussions to which it has given rise, he examines minutely two questions—what evidence there is that the author possessed any supernatural knowledge of the future, and what passages there are in his writings which have a reference to the person of Christ and the times of the gospel. These are subjects of deep interest. On both these points Dr. Palfrey's opinions are strongly formed and decisively expressed. "The great question," he observes, Pref. p. xiii, "in regard to what are called *prophecies*, left on record by writers subsequent to Moses, is whether they contain supernatural predictions of future events; because, if they do, then their authors enjoyed special divine illumination and a miraculous commission. In detailed criticisms on the passages to which that question relates, I have given my reasons for the opinion that they contain nothing of the kind." Again, p. xvi, "As to the supposed predictions of the revolutions of states and other public transactions which make the material of history, the waste and abuse of ingenuity and learning on the part of the popular school of interpreters have been enormous. That class of books, of which Bishop Newton on the Prophecies is an example, are the scandal of sacred literature. They are not to be spoken of by considerate men except with grief and condemnation; for, well meant as they doubtless were, they have brought sore discredit on revealed religion."

In the following passage he lays down the conditions under which alone supernatural prescience may be supposed to exist:

"In order to hold reasonably the opinion, that a given writing affords evidence of miraculous foreknowledge on the part of its author, we must first have obtained satisfaction on the following points:

"1. That we have the words in which the assumed prediction was recorded. Here arise questions respecting the genuineness of a writing, and the purity of its text as it exists in our hands.

"2. That we give to the words a correct interpretation. If they are so obscure, or if they admit of such a diversity of explanation, that we cannot confidently say what was the meaning in their writer's mind, they furnish no basis for further argument.

"3. That an event like what they described has taken place. If we should have a premonition of a coming event, we could not thence alone assume that it ever befel as foretold. To say that we know it took place because it was supernaturally predicted, and that it must have been supernaturally foreknown because it came to pass as predicted, would plainly be reasoning in a vicious circle.

"4. That the words were delivered at a time previous to the occurrence of what they are believed to describe. If the reverse is true, then clearly they are not prediction, which is not within the reach of the human faculties unaided; they are history, which is.

"5. The subsequent event, as history has made it known to us, must have been at the time of its prediction so improbable, and the prediction and event

must correspond in so many and so minute particulars, as to preclude the idea that the correspondence is merely accidental, or that the foreknowledge was possessed in an exercise of merely human sagacity, exerted on a foundation of already existing principles and facts.

"6. I add one more consideration for the sake of completeness, though of course without attributing to it nearly so much importance as to any of the others. We must not have cause to suspect that the assumed prediction occasioned the fulfilment. Certainly it is a supposable case, that, when words relating to the future have been put on record, whether intended originally to convey a pretension to supernatural foreknowledge or not, there should be those in later times who, being acquainted with them, should be interested in having them appear to have been prediction, and should accordingly arrange, to that end, to bring about an event like what they describe."—III. 336, 337.

We can object nothing to the reasonableness of these requirements. And if any one, assuming them as his standard of judgment, proceeds to compare the supposed predictions of political events in the prophets with their alleged accomplishment, he will find the result very different from what popular works on prophecy represent. The destruction of Tyre is a remarkable example. Not a traveller passes by it and finds the fishermen, now almost its only inhabitants, spreading their nets on the rock to dry, who does not think he sees a manifest proof of the inspiration of the prophets who predicted that "it should be laid waste so that there should be no entering in;" that Tyre should be "like the top of a rock, a place to spread nets upon, that it should be built no more; for Jehovah had spoken it" (Isaiah xxiii.; Ezek. xxvi. 14). He thinks nothing but the most wilful blindness can prevent any one from seeing, in the coincidence between the denunciation and the event, the proof of a truly prophetic inspiration. To the biblical student and the historical inquirer many difficulties present themselves. A host of German critics start up and allege that the first prophecy, though found in the works of Isaiah, the contemporary of Uzziah, Jotham, Ahaz and Hezekiah, is clearly, from its style, of a much later date. If he sets aside this objection on the authority of another host of equally learned critics, and studies the prophecy as a prediction of the capture of Tyre by Shalmaneser, he finds from history that, instead of destroying its power, so that for seventy years it was desolate and forgotten, the city on the island, the stronghold of its power, was never taken by the Assyrian invader, and that it remained the chief naval state of Phœnicia. He finds also nothing in history corresponding to the prediction that after seventy years "the merchandize of Tyre should be for them that dwell before the Lord, to eat sufficiently and for durable clothing." Ezekiel, again, exhibits a splendid picture of the prosperity and widespread commerce of Tyre, and describes in vivid colours the attack and capture of the city by the army of Nebuchadnezzar. But did this capture take place? Scripture does not record it; profane history knows nothing of it; the prophet himself, after the conclusion of the siege, speaks as if it had been fruitless. Modern authorities are divided. Scaliger, Gesenius, Heeren, Dahlmann, think the city was never taken; Petavius can affirm nothing in so doubtful a matter; Ussher thinks it surrendered, but was not taken by storm. Jerome was so much perplexed by finding no mention of the capture in the Greek or Phœnician histories, and by seeing Tyre flourishing in his own day, notwithstanding the prophecy of its utter desolation, that he is glad to take

refuge in an allegory. Nebuchadnezzar is to him the Devil, called the king of kings, because he presumes to offer all the kingdoms of the world to one who would fall down and worship him; and the daughters of Tyre slain with the sword, the souls whom he destroys by sin. We do not say that it is impossible to come to any conclusion amidst these conflicting authorities; but that, in the question respecting the supernatural prescience of Ezekiel, no stress can be laid on a prediction whose accomplishment is so doubtful. Very few prophecies will be found fulfilling all Dr. Palfrey's conditions. He shews that even Jeremiah's prophecy of the seventy years of captivity for Judah, cannot be reconciled with chronology.

What the Germans have called the *Christology* of the Old Testament, i. e. predictions fulfilled in the person of Christ and the events of the evangelic history, has been confined by modern criticism within very narrow limits. The prophets no doubt anticipated that in the fulness of time, when the chosen people had been sufficiently exercised by adversity and had forsaken their sins, and when the great powers of the world had been humbled and broken, a descendant of the house of David would be raised up, under whom their long-harassed nation should live in peace and prosperity. And as this kingdom was to be one not only of security and triumph, but of righteousness, spiritual illumination and the ascendancy of the worship of the true God, its foreshadowings corresponded in some measure to the real character of the gospel dispensation. This, however, is far from coming up to the common idea of the relation of the prophecies of the Old Testament to the characters and events of the New. From the prediction of the bruising of the serpent's head in Genesis to the promise in Malachi, "that the Lord should come suddenly to his temple, even the messenger of the covenant," the Old Testament, and especially the Psalms and Prophets, have been supposed to be filled with precise indications of the mission and work of Christ. The difficulty of maintaining these popular interpretations, in consistency with sound principles of philology and exegesis, is known to every one who has laboured at all in this thorny field,—more generally known, indeed, than confessed. Many of them rest on obvious mistranslations; many others are proved by the context to refer to quite other times and persons than those of the gospel; and others, again, though in the sense which we have explained they contain a general foreshadowing of the times of the Messiah, join with this the mention of circumstances, such as the perpetuity of the line of David and the centralization of the world's worship at Jerusalem, which have no correspondence with the history of Christianity. Writers on the evidences of Revelation (we mean those who have written for scholars and thinkers) have gradually contracted the number of passages to be alleged as prophecies of Christ. Bishop Chandler reduced them to twelve; Grotius could only find two passages in the Minor Prophets susceptible of this meaning in their primary sense; Paley thought it expedient to rest the argument entirely on chapters lii. and liii. of Isaiah. There would be little difficulty in the case, had not some of the passages which criticism pronounces to refer to other subjects, been alleged in the New Testament as prophetic of the Messiah and his times. That they are so alleged has generally been admitted. Dr. Palfrey takes up a somewhat peculiar position,

maintaining that the writers of the New Testament have not applied quotations from the Old, in any way inconsistent with their true meaning: of course, they cannot be answerable for the incongruities into which modern typologists and expounders have fallen. We quote the following passage as an example of the criticism by which he supports this view:

"As far as an inference can be drawn from language literally construed, no stronger case can be produced of apparent assertion by a New-Testament writer that a passage which he quotes from a Psalm was intended as prediction, than the following words of Matthew, occurring at the close of his recital of several of the parables of Jesus:

"'All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them; *that it might be fulfilled which was spoken by the prophet*, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.' (Matt. xiii. 34, 35.)

"We search in the Old-Testament Scriptures for the words here said to have been spoken by the prophet or poet, and we find them to be inaccurately quoted from the second verse of the seventy-eighth Psalm, where it is said,—

'I will open my mouth in a parable [or *poem*];
I will utter sayings of ancient times.'

"The meaning of this Psalm is perfectly clear. It relates not at all to the future, but to the past. It contains a recapitulation of the principal events in the Jewish history, from the earliest times to the reign of David. This epitome the writer prefaces by saying that he intends to give it in a poetical form.* It is impossible that we should misunderstand what he meant in these words. It is impossible that Matthew should have misunderstood him. Nothing can be plainer than that Matthew, when he spoke of these words of the Psalmist being *fulfilled* by Jesus when he spoke in parables, meant simply to say that this proceeding of Jesus reminded him of the Psalmist's words, and might be aptly described by them. It is equivalent to the familiar form of expression which is used in one of the New-Testament Epistles, where, after a description of the backsliding of certain professed penitents, it is said, 'It is happened unto them according to the true proverb, 'The dog is turned to his own vomit again;' and 'The swine that was washed to her wallowing in the mire.'"†— Pp. 321, 322.

We think the two forms of expression can hardly be called equivalent. To have made them so, Peter should have said, "This was done *that it might be fulfilled* which was spoken by the wise of old times, The dog," &c. Nor does it follow that because it is impossible that we (Dr. Palfrey and his readers) should misunderstand a passage in the Psalms, it was impossible for an unlearned Jew to do so. Besides, the application of a proverb has a rule of propriety quite distinct from the transference of what is said of one person to another. A proverb is a concentrated expression of a general truth, comprehending many specialties and many analogies, so that it is a sound argument of the truth of what you say to shew that it falls within the scope of a proverb. But it is simply a perversion to apply to one person what is known to have been asserted of another, and call it a fulfilment of the original writer's words. If the phrases "then was fulfilled," or "that it might

* "מָשָׁל signifies a *parable*, an *apothegm*, a *proverb*, or a *poem*.

† "2 Pet. ii. 22.

be fulfilled," meant nothing more than that a certain similarity existed between two things, how utterly trivial would be the remark, that as thirty pieces of silver was the price at which the wages of the prophet were estimated, so thirty was the price paid for the treachery of Judas!

If prophecy, in the sense of supernatural prediction of events, either in a near or distant future, is likely to hold a less conspicuous place than heretofore in the religious history of the Jews, more attention will probably be directed to the prophets as the moral teachers of their contemporaries. When the kingdoms of Israel and Judah were verging to destruction, from the neglect of the worship of Jehovah, and the importation of foreign vices and foreign superstition, the growth of avarice and the spread of luxury, they stood boldly forth, to rebuke transgressors of every rank, king, priest or people; to maintain the cause of morality against a hypocritical formalism, no less than the worship of the one God against polytheism. If their anticipations of the days of the Messiah were mingled with pictures too national in their colouring to be perfectly realized in the gospel, they rendered invaluable service to mankind by keeping the prospect of a better day before the minds of their countrymen, through ages of suffering and degradation, and preserving the national integrity and peculiar character of the people by whom salvation was to come.

Our limits will not allow us to enter into further details of the contents of Dr. Palfrey's valuable work. The biblical student will find it a storehouse of well-sifted knowledge; and we regret that its high price must necessarily limit its usefulness.

K.

LINES TO GILBERT WAKEFIELD.

Wakefield! whose youthful footsteps loved the path
Of classic lore, whose aspirations high
Soared to the Olympian heights, and distanced all
Thine early comrades in thy bright career,
And plucked the crown of fame for thy young brow
At learning's sacred fount,—fain would I raise
One altar to thy memory worthy thee.
Thy later youth drank of diviner streams
Than Helicon or Tiber. The blest page
Unrolled before thy heaven-illumined eyes
Its mystic meanings, and with ardent heart
And an unwearied love thy skill revealed
A holier clearness. Year by year thy works
Shewed thy pure consecration, and the world
From thy young genius drank a heavenlier lore.
Oh! blest in labours so supremely dear,
With what delight did thy young eyes behold
The great Paternal love gloriously traced
In the bright face of Jesus, shining forth
Upon the darkness of the sons of men,
And tracing through the wildering cares of life

The one sure path to an immortal home!
The Pagan lore, the lights of Greece and Rome,
All that philosophy and genius gave
In former ages, thou with fearless hand
Didst cull, the blest page to illuminate
With various illustration; and when he,
The Infidel, assailed the glorious gates
Of the immortal faith, unfaltering then
Thy bosom was the phalanx of its truth,
And breasted all his weapons: Paine was foiled.
Nor stayed thy virtuous labours. The great bard
Of ancient days, clad in an English garb,
Thy taste corrected and thy touch refined,
Filled with Homeric fire; while classic paths,
By Virgil, Bion, and by Horace trod,
Thine eye pursued with raptured gaze, and oft
With fond delay that on their beauty fed.
Nor did our English lyric bard for thee
In vain attune his lyre, whose thrilling tones
Brought forth sublimer strains and sweeter notes
Than ever through the unlinked perplexities
Of harmony unbroken charmed the ear
And filled the listening soul. Even such thy *life*,
Whose calm domestic years melodiously
Passed softly to the silent gulf of time,
Laden with honours, loving and beloved.
Ah! o'er this calm burst trumpet-tongued the storm;
The star of Liberty like lightning rose
Upon a neighbour shore, startling the world,
Yet pure in its first rising; and thy heart
Hailed the bright advent of enfranchised man
With generous hope, with high and fearless trust.
The tyrants who combined their hated league
To quench this star of glory, in abhorrence
Thy pure soul held, and upon English soil
When the oppressors walked in triumph forth,
Cast them defiance, and with Patriot joy
Perilled thine all for freedom. Ah! in vain!
The shafts of malice too unerring flew,
And the dark dungeon's gloom enclosed thy prime,
Patriot and Martyr! Holy was the sight
Of thy great spirit unsubdued and true
In keenest suffering,—conscience, like an angel
With whispers sweeter than the gales that fan
Roses of Araby, soothing thy heart
To peace, to hope, to love, until *he* came,
Whom we call Death, but whom *she* might well deem
Another angel, to unlock the gates
Of the unvisioned heaven, and let thee in,
Servant of God! thy mortal task fulfilled,
To plead thy sinless cause at God's own throne.

I. E. H.

ON MINISTRATIONS TO THE SICK AND DYING.

A PAPER READ AT THE LATE CONFERENCE OF DOMESTIC MISSIONARIES AT LEICESTER.

By Thomas Bowring.

One of the most common offices of the ministry at large, and the one most frequently demanded from us, is that of visiting "the house of mourning," the scenes of which the *living* are emphatically said to "lay to heart;" and happy would it be for all were this the invariable result, or even were generally the minds of surviving relatives and friends improved by the visitation thus paid, and by the spectacle of disease or mortality before them. The reflection, "To this must we all come," would then have a softening and most salutary influence. True wisdom would be learned, and preparation made for the summons, "The bridegroom cometh—go ye out to meet him." That, in the majority of cases we are called on to witness, it is not so, each one of us must be sadly convinced of. We must all have witnessed much hardened indifference, much stupid insensibility, much carelessness and much presumption, the latter by no means warranted by the previous lives and character of the subjects of our solicitude; and herein lie the danger and also the responsibility of our office. There is much expected from us, and there is much that is expected which we ought not to and, indeed, cannot perform. We are not in the place of God; we have no priestly authority nor power to pronounce absolution; but are ourselves frail, peccable and very ignorant beings, and therefore dare not assume authority from station or superior holiness, rectitude and knowledge. Nor must we speak peace, where there is not, or ought not to be, peace; nor assure of heaven, where the soul has all along been the slave of earth and sense and sin. That such things are done, we are well aware of; but we may not do them. Still, we have an important duty to perform, and the question naturally takes this shape—How shall we discharge what we owe to God and our own consciences, consistently with the resolution not to give more pain than is necessary, so as, on the one hand, to uphold the absolute necessity of holiness of heart and life, and, on the other, not by harsh denunciations to cut off hope in the mercy of Him who willeth not the death of a sinner; so that, in fine, we may prove ourselves to be faithful servants of the Lord Christ, and thus beseech those around us to come and reconcile themselves to God?

The task is one of much delicacy, and requires earnest previous preparation, with great decision and energy in carrying it out. Of the multitudes who have left and are continually leaving this world for another and an eternal state of existence, how few have thought for any length of time, or any way seriously, as to the end of their journey! Paley well observes, that many persons have never given the subject of religion a quarter of an hour's serious attention in the whole course of their lives; and it is to such persons that we are, almost daily, called on to minister. If a grave thought has at any time obtruded itself, they have at once dismissed it, like Felix, staying for a convenient season; and when, to them, is that season? The time of old age—the time of sickness—the time of disablement from worldly affairs and pursuits—the time of death, and a long period must elapse ere they come to that. Why disturb their hours of business, of plea-

sure, of jollity, now? Why conjure up gloomy images? Why take them to the grave-yard, when their proper way lies among scenes of mirth, too often of riotous dissipation, not seldom of licentiousness? This, you are aware, is a very common delusion. Religion is all gloom, and may do for the very old or the very young, for parsons, for women, for poor silly people; but for us—oh, never! at least, not now; wait till we feel death to be near, and then you may perform your office; till then, we need you not; darken not our doors before we ask your aid. This, brethren, is no fancy sketch. True is it to the spirit, and very nearly to the letter. I was once requested to attend the bedside of a dying man; the nurse remarked in my hearing, "The minister need not to have been sent for yet; Mr. —— is not bad enough for that."

Now every effect must have an adequate cause, and it may be worth our while to inquire briefly as to what are the causes which produce effects so deeply to be deplored. One grand cause, and the parent of most others, undoubtedly is a defective education. I say *defective*, for education every human being, without exception, gets, good or bad, as the case may be. It is the bad education to which allusion is now made. I need not take you with me to the houses of the poor, the ignorant and the very neglected. You know how much there is to deplore in them—how much to amend, could we set about the right way—how the passions of the inmates are suffered to rage almost without control—how the tongue then becomes "a world of iniquity" —how the lowest and the grossest animal pleasures are the grand objects of pursuit—what sad ignorance there appears to be of the plainest rules of morality—how prayer is systematically restrained, and the name of God seldom used save in thoughtlessness or mockery—how every semblance of religion is derided, and its instrumental duties scorned—and how, where there yet may exist a regard to outward observances, a degrading superstition takes place of every ennobling religious sentiment. Such persons are usually more the objects of compassion than of unqualified censure. They are—many of them, at least—the servants who know not the Lord's will, and therefore we are scarcely entitled to expect from them any very serious regard to what is, to them, beyond the limits, the very narrow limits, of time and sense. Much may be said to palliate. They live shiftingly, from hand to mouth; last week, full work—this week, half employment—the next, they may expect none. They exist for the present moment; they have few hopes or fears beyond. Eternity is far above their comprehension, and on the minds of young persons this has a very fatal effect. They leave their Sunday-schools, first partially and then wholly, for the pursuit of pleasure, and all seriousness is then abandoned. Though not, in the rigid acceptation of the term, a Sabbatarian, I yet hold Sabbath-breaking to be a great offence towards God and society, and no small wrong to the individual. Seldom, indeed, is the pernicious habit of rambling on the Lord's-day afterwards broken; it becomes confirmed, and the moral injury done thereby is incalculable.

And beyond all this, and what forms one of the greatest stumbling-blocks in our way, is the very prevalent notion of the efficacy of a death-bed repentance. "He made a good end," is the common

remark, and it tends much to harden in indifference and sin. We have seen that numbers put off the work of repentance and reformation, rather of preparation, to the latest period of their lives. It is this which greatly troubles us. The physician is rarely called in till he can effect no good, and still more is it so with the minister—"Will you come and read to one who is dying?" and if the remark be made, "Has the poor man never thought of death before?" the answer usually is, "We believe not, but we think it right some one should see him before he is gone." Right! undoubtedly it is; but hardly in the sense commonly understood; for the minister is to come and reform him—a task beyond his power. He finds it desirable to instruct him in the very elements of religion, and for this there is little opportunity; or he is expected to give an opiate to the conscience, and this he must not do; and it may be unkind, because too late, to aim at awakening by faithfully shewing past sins. And here let me say, brethren, that the prevalence of certain doctrines, perverting, as we must believe, the purity and very essence of the gospel, and dimming the glory of God in the face of Jesus Christ, stand much in the way of holiness and also the due performance of our duties. They are not calculated to produce the broken and the contrite heart; they rather hew out the broken cisterns holding no water. Assurance is frequently given even to the most depraved, that their sins are blotted out. The principal mischief in cases like these is done to the survivors, generally persons of similar character, and who, it is to be feared, are thus hardened in sin. It cannot be worse for them than for him who is now departing: if he goes to heaven, and they have been just told he will, why should not they? and thus the grace of God is turned into licentiousness. For some time I attended the dying bed of a young man, wretchedly ignorant, and whose life had been anything save religious. I aimed to arouse and to inform, and told him all beside must be left to the mercy of God in Jesus Christ; but one evening he told me that, having slept, God had been with him and gave an assurance of forgiveness and acceptance. I knew this resulted from a weak brain, rendered more delirious by the prayers and enthusiastic representations of some individuals then in the chamber, and who had previously much worked on his feelings. They were evidently proud of their convert, and in full chorus assured him, "he was right, he was safe, all was done for him." He died not many days after, generally light-headed, and sometimes raving, to the close.

In what I have already remarked, I must by no means be understood as asserting, or leaving it to be inferred, that there is that necessary connection between great poverty, combined with great ignorance and sin, or indifference to religion, as may at first sight be supposed. I mention these very undesirable states of the mind and circumstances, rather as incidents than as those which invariably go together. Among the most destitute in outward estate and in intellectual acquirements, there are to be discovered, and we all must have known such, those who are bright examples of a Christian walk and conversation,—who, having lived to the glory of God, are ready to depart and be with Christ, and to walk for the future in white, because they are worthy. Poverty in itself is no bar to the Divine acceptance; neither is ignorance, where the means of acquiring

knowledge have not existed. It is not seldom that in the narrow, confined court, in the bare chamber, and stretched on the miserable pallet of straw, there is found one who has, through the course of a protracted and harassing state of existence, served his generation faithfully, and is now about to fall asleep in Jesus. Such a person it is a privilege to minister to. We feel how much better in this case it is to go *to the house of mourning than to the house of feasting.* A new revelation is made to us; we see the triumphs of the cross; that Christ has not shed his blood in vain. We can carry the salutary impression to another house and to another soul. We may ourselves need the lesson to confirm our faith and to bid us not be timorous and distrustful, but hopeful and believing; and thus a sermon may be preached to our own hearts and consciences of more value, perhaps, than any that may have been delivered by us to the audiences we have collected around. It is a great privilege this of our office, one of the many compensations afforded to us for the toil and the disappointment that fall so frequently to our lot. Thus may we improve every event of our ministry, that we may be found faithful, and finish our course with joy.

I shall conclude with a few very brief suggestions, the result of my experience, and which, with much diffidence, I submit, my friends, to your indulgent consideration.

In the first place, I hold that we must be ever ready to go to any and every place, where practicable, where our services may be desired, and this irrespective of locality, of creed and of character. I guard myself in saying we must be sent for, or have otherwise good reason to suppose our visits will be acceptable; for I am much opposed to the too common custom,—a custom which, however, we have not among ourselves,—of intruding without permission, if not *against* permission. A possibly good motive will not justify an impertinent act; but very generally our visits to the dying are much sought after and much prized. Therein, as I have already intimated, lies the danger to others and, it may be, to ourselves. We must give no unnecessary pain, neither must we delude by false hopes and expectations. I remember once having for several days to visit a poor female who had been a common prostitute; wretchedly ignorant she was of every good thing, and yet there was a yearning for something, she knew not what, very different from that to which she had been accustomed. She asked if there was hope for her; and at the time not having my usual companion, the New Testament, in my pocket, and no books being in the house, I repeated from recollection the parable of the Prodigal Son, the application of which she readily perceived; but during the time of my speaking, we could not avoid the hearing of much profane language in the court below. The contrast was striking, and at the same time most painful. Still here was an instance of the hart panting after the water-brooks, wearied, thirsty, fainting for the streams of salvation, the still, peaceful waters of God.

In the second place, let me recommend that our visits, whilst they are frequent, be short. The contrary, though prevalent, practice seems to me to be very ill-judged, and sometimes, though of course unintentionally, cruel. In most cases there is an utter prostration of physical strength, and the attention cannot long be maintained,—not

to mention acute bodily pain at intervals and nausea of the stomach, the most distressing thing of all to be endured. In cases of consumption this must frequently be the case. To teaze respecting faith and assurance at these periods—to talk long and loudly on disputable points—to insist on full profession and confession, is perfectly unwarrantable; and not less so the long prayers shouted out by the bedside, agonizing often to the sufferer's nerves. Not unfrequently has the remark been made to me, "Mr. —— came in yesterday to pray; but he made such a noise, I could not bear it, and therefore have asked him not to come again." A great and sad mistake, brethren, is this same noise. My usual plan, after some inquiries as to the then state of body and mind, is to read a few verses of Scripture, often from the Psalms, and then desire the patient, with those who may be also in the room, to unite with me in a short prayer. I almost invariably close with the Lord's Prayer, partly because so well known, and therefore generally repeated after me; but chiefly because, however poor and feeble my own prayer may be, *that* must be perfect, and perhaps inclusive of all that is really needed. Confessions of faith I do not desire. To me, they seem much out of place in the sick chamber; and however correct they may in themselves be, they testify nothing to the state of the heart and conscience of the reciter. My exhortations are to penitent recollection, to a trust in the goodness of God for forgiveness, to resignation to his holy will, and to a subdual of all fretfulness of temper against his disposals or towards the persons in attendance. Beyond this, I very rarely see it necessary or right to go. The mercy of our Heavenly Father in Christ Jesus is the only thing we can safely hold out when this flesh and heart are failing, and man is going to his long, though not his final home.

In the third and last place, I would earnestly advise as a general rule, though it may admit of exceptions, not to have the patient awakened when we call, if he be asleep. This often happens at my visits; and I find it desirable then to act on the rule I have laid down, at least for my own guidance. Often a sleepless night has been passed; the tearing, splitting cough has for an hour or more at a time tormented the sufferer, and after a short respite has renewed itself with even greater violence. When I have called in the forenoon, Nature has for an interval asserted her rights, and the exhausted individual slumbers. This is a precious time, though it be but short, and I never feel an inclination to make it shorter still by ministerial services which could do little good to the soul, when purchased by additional uneasiness to the body.

But I must not proceed in this strain of advice-giving, for which I feel myself ill qualified. I must also release your attention from the treatment of a subject which none of us can pursue to its full consequences, but which requires far more justice to be done to it than it has been in my power to afford. I leave it with much satisfaction in your hands. You will be able to supply my deficiencies, and to give shape and purpose to that which is on my part very desultory. Enough for me if I strike a chord to which every string of your hearts will vibrate—if I give an impulse to desires and aims far nobler and much better directed than my own. The gospel of Christ is still the only

power of God to salvation. Let us carry that gospel to the homes, the hearths, the hearts of our perishing brethren. Let us be still the honoured instruments of its introduction and its spread to those who so greatly need it still, the sick and the sorrowful and the dying, that we may thus confirm the feeble knees, and lift up the hands which hang down, and bring the blind and the lame, by a way they know not, to knowledge and happiness and liberty and peace, that none committed to our care may finally perish.

THE RELIGION OF LOVE.

On a former occasion (p. 410) some reflections appeared in the *Christian Reformer*, under the title of "The Religion of Fear and the Religion of Love." On the former branch of the subject we have nothing to add; but the religion of love is so delightful a theme, and is so calculated to advance human nature to the highest pitch of excellence of which it is capable, as to tempt us to offer some further considerations on that most interesting of all subjects.

The foundation of the religion of love is a deep and heartfelt conviction of the perfect goodness of the Deity. It sees God in everything, and rejoices in the confident belief that under his watchful and ceaseless providence all things work together for good to all who sincerely endeavour to obey, and who do obey, his holy will, so far as the infirmity of human nature will allow them to do so. That none attain perfection of character, and that in many things we are all offenders, we need not deny; but that where the mind sincerely intends to do the thing that is right, and the affections are deeply imbued with the love of God and of goodness, there can be no reason to fear that he who knoweth our infirmities and remembereth that we are but dust, will be extreme to mark what is done amiss.

The first distinction of the religion of love is, that "it casteth out fear, for fear hath torment." It enables us in truth and sincerity to address our Creator as our Father in heaven. It gives us a filial confidence, a firm and unhesitating reliance on him at all times and under all circumstances. It recognizes him as well in sickness as in health, in adverse as in prosperous circumstances. Regarding all things as appointed by him (our own vices and follies alone excepted), its tendency is to bring the mind to acquiesce in all the arrangements of God's providence, "to rejoice in all things with joy unspeakable and full of glory." This happy state, indeed, the infirmity of our nature will enable us to attain only by slow degrees; but, if not wanting to ourselves, we may be making continual advances towards it.

Every mind which is both religious and reflecting must be at times deeply and painfully affected by the contemplation of the evils, physical and moral, which extensively prevail in the world. It is scarcely possible to avoid asking oneself the question, How can these things be so, if indeed the universe is under the dominion of a perfectly wise and good Being, who is also endued with irresistible power? This question we may never be able to answer satisfactorily;—that is to say, we may never be able to say why so much evil is allowed to pre-

vail; but the truly humble and pious mind will ask itself, Why should I expect to be able to give such an answer to the question? Is it to be expected that the feeble human mind shall fully comprehend the ways of the Infinite Being? Surely not. It is enough to satisfy a mind deeply impressed with a sense of its own limited capacity, that all creation affords the most satisfactory indications of benevolent design in the Creator; that pain and suffering are deviations from the ordinary condition of sentient beings; and that evils, both physical and moral, are often in their results productive of great good to the sufferers. "Sweet are the uses of adversity," says the greatest of poets; and who has not felt how much the heart is softened and improved by grief, and how greatly our inordinate worldly affections are checked and controlled by disappointment and want of success in the world? Are those whose course of life is marked by uninterrupted prosperity, indeed, the persons most to be envied? Are they either the most virtuous or the happiest of the great human family? No person of observation will assert this to be so. Such individuals have usually all the faults of spoiled children, and are neither happy in themselves nor the sources of happiness to others. We all require to be weaned from too fond an attachment to external things, and to look for our happiness more to the world within, to purified affections, benevolent feelings, and, above all, to trust and confidence in God. If sorrow, if disappointment, if affliction, can tend to advance this great end, should we not welcome them as the kind chastisements of a tender Father, and yield ourselves entirely and unreservedly to the will of Him who careth for us?

How great, how inestimable, is the privilege of him who sees the Divine hand in everything; who believes that perfect wisdom and goodness, united with power which none can resist, regulate all the events in the universe; and that but for his own fault nothing can happen amiss to him! He views this world as a preparation for a better, and sees the folly of supposing that it would be good for him to be exempt from its sorrows and calamities, when he is taught that even the Captain of our salvation was made perfect through suffering. He deeply feels that God is love, and that he never afflicts the creatures which he has formed but for some benevolent purpose. He reads in the Old Testament that God's tender mercies are over all his works, and in the New that Jesus Christ was sent into the world to seek and to save that which was lost. In that sacred book he finds that the purpose of Christ's mission was to reconcile a sinful world to their Maker, by faith in the Mediator and obedience to the commands of God. He has one great, I had almost said only, care (in the beautiful language of the Church-of-England Catechism), to do his duty in that state of life in which it has pleased God to call him. Should bodily pain afflict him, though hard to bear, he trusts that it will work in him the peaceable fruits of godliness. Should loss of property be his portion, he will content himself with what remains, or supply his reasonable wants by increased industry and exertion. Should the overwhelming calamity of being deprived by death of those he holds most dear fall upon him, for a while nature must have her way, and grief must be indulged; but he will not sorrow as those without hope, and he will never cease to bear in mind

that God best knows at what time, and under what circumstances, to remove us from this the first stage of our being to another. He has an anchor of the soul sure and steadfast. He feels a continually increasing sense of the Divine perfections, and rejoices more and more to adore

Him first, Him last, Him midst, and without end.

L.

THE SABBATH.*

How wonderful the Sabbath! ever recurring in its season to successive generations of mankind,—as it were, an established part of the great order of Nature,—and suggesting to each the inquiry, "What meaneth this?" As we read of its original ordinance, and sanction, and observance, we cannot but adore the hidden Wisdom out of whose heights and depths it had its source, and the conspicuous mercy of the Lord gleaming from its bright current through the ages, in Christian times too reflecting a brighter sun and clearer heaven. So deep, so glad, the impression on the soul, that were it once to cease from among men, we should deem the foundations of the earth were out of course, and the dissolution of all things was at hand.

A writer in "Household Words" begins a paper on "*Sunday Morning*" (Vol. VI. p. 81) with the question whether, supposing Robinson Crusoe to have lost count of a few days during his stay on the island of Juan Fernandez, he would have been able to correct the notches on his post, by intuitively knowing Sunday as soon as it came round? "My theory," he says, "is, that he would: my opinion is, that there is something in and about the aspect of the Sabbath so contradistinguished from other days, so perfectly *sui generis*, that, the wide world over, the cognizance and recognition of Sunday are innate and intuitive. It is not like other days; the air, the stillness, the noise, are not like those of other days. There is rain on a wet Sunday, and rain on a wet Monday; but they are not the same rains by any means. The Sunday sunshine and the Saturday sunshine both light us, and warm us, and cheer us; but the sunny Saturday is far different from the sunny Sunday."

The subservience of the natural to the moral world is one of the most inspiring subjects of contemplation; and that the religion chiefly nurtured on the Sunday should have made nearer approaches through Nature to God on that day, is a high and true result. If this be so, if only by this specialty of a day of worship this higher happiness in Nature has accrued to the soul, what an argument of God accrues likewise for the day! Nature herself speaks and pleads in its behalf. We have terribly reasoned ourselves into abstractions and impieties; we have put ourselves into a region outside of creation, and away from the merciful constitution of God; we have rejected the beneficent influences which He showers down upon us from heavenly spheres and successive vicissitudes; we would set at nought His appointment of signs and seasons, and days and years; we would, if we could,

* Four Ways of observing the Sabbath: Sketches from the Note-Book of an Elderly Gentleman. By Mrs. H. Beecher Stowe. London—James S. Hodson.

live above the alternation of seed-time and harvest, and cold and heat, and summer and winter, and day and night. Yet are these all the merciful necessities to creatures living in time, and the hallowing of the Sabbath is the adaptation of the necessity to the wants of those who are hereafter to live in eternity,—creatures not here perfect, but educated and disciplined; not here independent of circumstance and limitation with which God has environed them, but every day and hour and season supported by them. Those, therefore, who strive with all their might to obliterate the distinction of the Sunday and to assimilate its employments, are engaged in a most fatal course: they are amongst the most worldly of men, or speedily become so; they are bent solely on this world's business, and really and practically regard the world as the scene of man's everlasting life.

In regard to what is commonly considered to be the enlightened Christian argument for the abrogation of the Sabbath, nothing has been more mistaken and abused. Why, the very fact that it has been religiously preserved throughout the Christian age—its great succession perpetuated thus from the very infancy of Time—is God's great presumptive argument to man that He designs it for everlasting remembrance; in greater proof of which arose the adjoining resurrection-morning, to which He passed it over in the inspiration of those who were glad when they saw the Lord. Does this annul the Sabbath? Alas! little depth or joy of faith can those minds possess who see and feel not the infinitely high and illuminated ground to which it was so transferred!

> Can there be any day but this,
> Though many suns to shine endeavour?
> We count three hundred, but we miss:
> There is but one, and that one ever.*

And the wonder is that all worldly business was not forthwith forsaken, and every day made Sunday, and Easter Sunday too.

We confess, then, we would have it specially marked, and heavenly and holy, and its employments and exercises the same. We think there is a most mischievous laxity among Christians in this respect, and not least among ourselves. And yet we are loath to think that men can without compunction intrude upon its sacredness, and misuse its precious hours of heaven and rest,—can use it only as review and summing up of ordinary occupation, or as a bodily rest and refreshment, just for the purpose of pursuing the ordinary avocations of the world again, making heaven the handmaid to earth, and Christ the minister of sin. We cannot suppose that men empowered to survey the great history of mankind and the grand dispensations of God, nurtured, we would fain hope, in the highest and purest influences of the Christian life, can be thus false to their position and destructive of their faith. Even though amid the cloud and tumult of the world we discern not the light nor hear the voice that hath hallowed this day for heaven, yet we must needs think the ever-increasing and engrossing material cares in which we are enveloped, leave infinitely too little space for spiritual refreshment, to make us careless of the day which we may wholly claim from their dominion. If we are so careless, however, we may cease to wonder at

* Herbert's Temple. Easter.

the decline of faith, at the want of spiritual-mindedness, at the dying out of denominational interests. No outward organizations, no unlocking of worldly coffers, no new theories of the spirit, will revive us. There is no specific but the one of old; we must repent and be converted, for a restitution of all things: and if the deep impression of holiness which redeemed Sunday from the world, and for life and blessedness bound the Christian heart to its sacred hours—all too short for its transporting themes—has passed away, it must among the first of things be recovered. Vain without it will be the religion we inculcate—hurtful our very light—drying up the river, the streams whereof once made glad the city of our God, the holy place of the tabernacles of the Most High. Fearful the thought for ourselves—infinitely more so for our children!

We have been led to these reflections by the perusal of the little book whose title we have prefixed to them; and we trust to the importance of the subject for the forgiveness of Mrs. Stowe for bringing into further notice one of her earlier pieces, here reprinted, both separately, and collectively with others under the title of the "May-Flower," as well as of "Uncle Tim and other Tales." We cannot altogether think that her high fame for a noble work should not, or does not, stamp a value on her former good efforts: we need pure, direct, and fearless aims for principle and holiness like hers. In respect of her "Four Ways of observing the Sabbath," we are content to let it stand upon its own merits; and perhaps she will give us dispensation in so doing. Let such stories and their moral replenish and re-invigorate our religious libraries. She describes her book as "Sketches from the Note-Book of an Elderly Gentleman," by way of introducing her first way of observing the Sabbath, viz. the Puritan Sabbath:

"The Puritan Sabbath—is there such a thing existing now, or has it gone with the things that were, to be looked at as a curiosity in the museum of the past? Can any one, in memory, take himself back to the unbroken stillness of that day, and recal the sense of religious awe which seemed to brood in the very atmosphere, checking the merry laugh of childhood, and chaining in unwonted stillness the tongue of volatile youth, and imparting even to the sunshine of heaven, and the unconscious notes of animals, a tone of its own gravity and repose?"

Such a Sabbath spent beneath the roof of uncle Phineas Fletcher, with its effect on young and old, is then described, both in its excess and defect; but we have throughout a reverence of the deep spirit of holiness which we now miss, and which, if we are to attain it in the life, we must have seasons of sufficient impression to produce. And one would think that, as with the progress of civilization the world is fuller of business, the impression of sacred days and places ought to be made deeper instead of slighter, to maintain the counteraction. We incline, then, to the conclusion of the writer, that, "viewed simply as an institution for a Christian and mature mind, nothing could be more perfect than the Puritan Sabbath; if it had any failing, it was in the want of adaptation to children, and to those not interested in its peculiar duties." But hence the duty of the Christian and mature, in its administration, an example of which we have in the "fourth way," and also in the correction of "the third."

"The Sabbath of the Puritan Christian was the golden day, and all its association, and all its thoughts, words and deeds, were so entirely distinct from the ordinary material of life, that it was to him a sort of weekly translation—a quitting of this world to sojourn a day in a better; and year after year, as each Sabbath set its seal on the completed labours of a week, the pilgrim felt that one more stage of his earthly journey was completed, and that he was one week nearer to his eternal rest. And as years, with their changes, came on, and the strong man grew old, and missed, one after another, familiar forms that had risen around his earlier years, the face of the Sabbath became like that of an old and tried friend, carrying him back to the scenes of his youth, restoring to him the dew and freshness of brighter and more buoyant days."

We subjoin the conclusion:

"But it may be asked, What was the result of all this strictness? Did it not disgust you with the Sabbath and with religion? No, it did not. It did not, because it was the result of *no unkindly feeling*, but of *consistent principle*; and consistency of principle is what even children learn to appreciate and revere. The law of obedience and of reverence for the Sabbath was constraining so equally on the young and the old, that its claims came to be regarded like those immutable laws of nature which no one thinks of being out of patience with, though they sometimes bear hard on personal convenience. The effect of the system was to ingrain into our character a veneration for the Sabbath which no friction of after-life would ever efface. I have lived to wander in many climates and foreign lands where the Sabbath is an unknown name, or where it is only recognized by noisy mirth; but never has the day returned without bringing with it a breathing of religious awe, and even a yearning for the unbroken stillness, the placid repose and simple devotion, of the Puritan Sabbath."

Even in this generation we look back on our former days and feel that our best impressions arise in the holiness and opportunities of Sunday; if we now miss an equal or deeper regard for it, what are our prospects of the faith and virtue of those who are to succeed us? The argument of disgust is mainly founded in lightness of mind, already disinclined to religion altogether.

The second way is a short sketch of the Sunday miseries and misgivings of certain worthy people who have a sort of general idea that Sunday ought to be kept, but have never taken the trouble to investigate or inquire as to the most proper way, and with whom it is not so much an object of interest that their weekly arrangements are planned with any reference to it,—the effect of which on their children is, that in the absence of strictness enough to make them respect the Sabbath, and of sufficient religious interest to make them love it, the little restraint there is proves just enough to lead them to despise and dislike it. A very common case, we fear.

The third way is what we may term the isolated and exclusive,—an attempt on the part of the father of a family, well trained in the good old way, to make Sunday agreeable and instructive without being irksome to his children, but regardless of religious custom beyond attending service in the morning:

"'This is all very well, my good friend,' said his minister and fellow-student one day, after he had listened to Mr. James' eloquent account of his own system of religious instruction, and its effects upon his family; 'I do not doubt that this system does very well for yourself and family; but there are other things to be taken into consideration besides personal and family improvement. Do you not know, Mr. James, that the most worthless and careless part of my

congregation quote your example as a respectable precedent for allowing their families to violate the order of the Sabbath? You and your children sail about on the lake with minds and hearts elevated and tranquillized by its quiet repose; but Ben Dakes, and his idle, profane army of children, consider themselves as doing very much the same thing when they lie lolling about, sunning themselves on its shores, or skimming stones over its surface, the whole of a Sunday afternoon.'

"'Let every one answer to his own conscience,' replied Mr. James. 'If I keep the Sabbath conscientiously, I am approved of God; if another transgresses his conscience, 'to his own Master he standeth or falleth.' I am not responsible for all the abuses that idle or evil-disposed persons may fall into, in consequence of my doing what is right.'

"'Let me quote an answer from the same chapter,' said Mr. Richards. 'Let no man put a stumbling-block, or an occasion to fall, in his brother's way: let not your good be evil spoken of. It is good neither to eat flesh nor drink wine, *nor anything whereby thy brother stumbleth, or is offended, or made weak.*' Now, my good friend, you happen to be endowed with a certain tone of mind which enables you to carry through your mode of keeping the Sabbath with little comparative evil, and much good, so far as your family is concerned; but how many persons in this neighbourhood, do you suppose, would succeed equally well if they were to attempt it? * * * You men of cultivated minds must give your countenance to courses which would be best for society at large, or, as the sentiment was expressed by St. Paul, 'We that are strong ought to bear the infirmities of the weak, *and not to please ourselves*, for even Christ *pleased not himself.*' Think, my dear Sir, if our Saviour had gone only on the principle of avoiding what might be injurious to his own improvement, how unsafe his example might have proved to less elevated minds. Doubtless he might have made a Sabbath-day fishing excursion an occasion of much elevated and impressive instruction; but, although he declared himself 'Lord of the Sabbath-day,' and at liberty to suspend its obligation at his own discretion, yet he never violated the received method of observing it, except in cases where superstitious tradition trenched directly on those interests which the Sabbath was given to promote. He asserted the right to relieve pressing bodily wants and to administer to the necessities of others on the Sabbath, but beyond that he allowed himself no deviation from established custom.'"

Mr. James is impressed, and in his turn gives rise to the adoption of an afternoon service for young children, which he himself conducts, and for which he provides a room, fitted up with maps, scriptural pictures, and every convenience for the illustration of biblical knowledge; and the parents or guardians, who from time to time attend, confess themselves as much interested and benefited as their youthful companions.

This is an example of the administration of the Sabbath by the Christian and mature at which we have glanced, and which we could wish were the direction which the well-educated mind more generally took.

We hasten to notice the fourth and last way. As in the last example in the parable of the Sower, the seed here has fallen on good ground; the old Puritan stock yields good fruit. We are introduced to the household of a son of uncle Phineas, in which there is a regard for the young, and an impression of Sunday's distinction on the young, too:—in putting away what were not Sunday books, "there was a short demurring over a North American Review, because Willie said he was sure his father read something one Sunday out of one of them; while Susan averred that he did not commonly read in it, and only read in it then because the piece was something about the Bible."

There are Sunday-school lessons, and Sunday music, and a Sunday library. This last "comprised all the popular standard works for the illustration of the Bible, together with the best of the modern religious publications adapted to the capacity of young children. Two large drawers below were filled with maps and scriptural engravings, some of them of a very superior character."

"'We have been collecting these things gradually ever since we have been at housekeeping,' said my friend. 'The children take an interest in this library, as something more particularly belonging to them, and some of the books are donations from their little earnings.'

"'Yes,' said Willie, 'I bought Helon's Pilgrimage with my egg money, and Susan bought the Life of David, and little Robert is going to buy one, too, next New Year.'"

These things are all very much after our mind. It is most wise as well as religious to preserve these distinctions, however much our light spirit of an essentially false philosophy ridicules and despises them. If the Christian be a higher law than that of the old dispensation, let it *be* a law, and let it be kept. The law of the spirit is a stricter law than that of externals.

Our extracts have been taken in illustration of our former remarks. We shall conclude with the conclusion of the book.

"'Now, William,' said I, 'do you know that you were the last boy of whom such an enterprise in Sabbath-keeping as this was to have been expected? I suppose you remember Sunday at the old place?'

"'Nay, now, I think I was the very one,' said he, smiling; 'for I had sense enough to see, as I grew up, that the day must be kept *thoroughly* or not at all, and I had enough blood and motion in my composition to see that something must be done to enliven and make it interesting; so I set myself about it. It was one of the first of our housekeeping resolutions that the Sabbath should be made a pleasant day, and yet be as inviolably kept as in the strictest times of our good father; and we have brought things to run in that channel so long, that it seems to be the natural order.'

"'I have always supposed,' said I, 'that it required a peculiar talent, and more than common information in a parent, to accomplish this to any extent.'

"'It requires nothing,' replied my friend, 'but common sense, and a strong *determination to do it.* Parents who make a definite object of the religious instruction of their children, if they have common sense, can very soon see what is necessary in order to interest them; and, if they find themselves wanting in the requisite information, they can, in these days, very readily acquire it. The sources of religious knowledge are so numerous, and so popular in their form, that all can avail themselves of them. The only difficulty, after all, is, that the keeping of the Sabbath and the imparting of religious instruction is not made enough of a *home* object. Parents pass off the responsibility on to the Sunday-school teacher, and suppose, of course, if they send their children to Sunday-school,* they do the best they can for them. Now I am satisfied, from my experience as a Sabbath-school teacher, that the best religious instruction imparted abroad still stands in need of the co-operation of a systematic plan of religious discipline and instruction at home; for, after all, God gives a power to the efforts of a *parent* that can never be transferred to other hands.'

"'But do you suppose,' said I, 'that the common class of minds, with ordinary advantages, can do what you have done?'

"'I think, in most cases, they could, *if they begin* right. But when both

* The American Sunday-school is of the youth of the congregation generally.

parents and children have formed *habits*, it is more difficult to change than to begin right at first. However, I think *all* might accomplish a great deal if they would give time, money and effort towards it. It is because the object is regarded of so little value, compared with other things of a worldly nature, that so little is done.'

"My friend was here interrupted by the entrance of Mrs. Fletcher with the children. Mrs. Fletcher sat down to the piano, and the Sabbath was closed with the happy songs of the little ones; nor could I notice a single anxious eye turning to the window to see if the sun was not almost down [the close of the Puritan Sabbath]. The tender and softened expression of each countenance bore witness to the subduing power of those instructions which had hallowed the last hour, and their sweet, bird-like voices harmonised well with the beautiful words,

> "How sweet the light of Sabbath eve,
> How soft the sunbeam lingering there!
> Those holy hours this low earth leave,
> And rise on wings of faith and prayer."

R.

THE ARCHITECTURE OF DISSENT.

[The article which follows has already appeared in a local periodical of small circulation. It is now given in a corrected state, and Mr. Dixon's remarks will, we think, excite interest at the present time, when Dissenters are doing so much in the way of chapel-building and restoring.—Ed. C. R.]

The first object which arrests the gaze on passing through the villages of England is the church, and, generally speaking, it adds a beautiful and striking feature to the landscape, whatever that may be. Its tower may rise from the rich and fertile plains of Leicester or Nottingham, or from the alluvial marshes of Lincoln; or it may peep from the romantic hollows of the Yorkshire dales or the Devonshire coombs, embosomed amid grey hills, from which, even at a slight distance, it is barely distinguishable; but everywhere the old parish church is "a thing of beauty—a joy for ever;" and whatever may have been the religion of our ancestors—with whatever errors in faith and practice it may have been mixed up—we can but honour the memories of those who understood so well how to "worship the Lord in the *beauty* of holiness." The builders of our parochial churches and cathedrals (like the Jews of old) considered it necessary to make a marked distinction between the appearance of their private homes and the Sabbath sanctuaries of the Eternal; in the one they were satisfied with comfort, but the other they adorned with all that architecture, sculpture, painting and devotion could suggest, and the long-drawn aisle, the clustered column and the gorgeously-painted window, lent their united aid to further the religious feeling.

> "As adown the shafted aisles you stray,
> The very silence seems to speak and pray."

There was much of evil in Popery, but there was also much good; and it would have been happy if our ecclesiastical reformers had exhibited less of that bigotry and superstition of which they held themselves forth as the enemies and opponents. In their *destructions*, however, they had *some* discrimination, and they left behind their

track a good deal of the poetry of Catholicism. It remained for the Puritans to separate the poetic and the imaginative from the religious, and to carry the hatred to Popery to such an extent, as wholly to dispense with the architect, the painter and the sculptor. It remained for Puritanism to see nothing in a church beyond "a steeple-house," to recognize abominations in "storied windows richly dight," and even to trace the "mark of the beast" in the sacred symbol of Christianity itself!* Hence arose the building of "meeting-houses," erected after as ugly a fashion as the most pig-headed builder could devise!

But even the Puritans did not wholly abandon the picturesque and the imaginative, and some of the old Dissenting chapels are not without their poetry; and if they do not *adorn* the landscape, they certainly do not *deform* it. Christian architecture, by which I mean the *Gothic* (for I do not acknowledge any other to be so), began to decay in the middle of the last century, when there prevailed a mania for *beautifying* churches. The mediæval Christians needed nothing but their devotion to keep them warm in the midst of their religious ministrations, and the Protestants seem for some time to have trod in the footsteps of those Christians of old; but during the last century it began to be discovered that churches were *cold*, and, as at that time the art of warming by flues and stoves was not very well understood, recourse was had to other means, and the *underdrawing* of an elaborately carved open roof, and the substitution of the *sash* for the leaded, diamonded windows, were had recourse to, it being sagely supposed that the open roof and the leaded windows harboured and let in the cold air in too large a quantity to be comfortable. This spoiling of the Gothic led in many instances to its abandonment, and where it was necessary to build new churches, or to rebuild or to enlarge old ones, styles taken from the heathen temples of Greece and Rome were adopted, and buildings arose which, from their outward appearance (had it not been for the steeple), might have been taken for lecture-halls or theatres, and of which irreligious style of building there are examples to be met with in almost every large town or city. The Dissenters of the same age departed from *their* ancient models, and what is now known as "the conventicle order of architecture" became the prevailing fashion. The semi-Elizabethan style of the Puritan architects was wholly abandoned; and modern Methodism and Congregationalism studded the land with architectural monstrosities, often, unfortunately, erected in such prominent situations as to mar the effect of an otherwise beautiful landscape. How many villages can be called to mind where the sweetest spot—in some instances the green or common—is deformed by the ugly meeting-house! Dissenters have not been, and are not perhaps yet, fully aware of the extent to which their cause has suffered by the appearance of their chapels; they have yet to learn that one cause of the persecutions they have endured has been these very chapels. There is a great deal in a good appearance

* The Rev. F. J. Jobson, the well-known Wesleyan minister, and author of an admirable work on Chapel Architecture, says, in a letter to me, "If I had myself to please only, I should put up the cross as a finish to gables; and if the pecuniary means would allow, I should advocate the spire." In another portion of the same letter, Mr. Jobson observes, "I advocate the adoption of Gothic architecture on the grounds of *propriety* and *economy*."

—and how many have taken their opinion of the Methodist or Dissenter from the aspect of their religious buildings! Accustomed to gaze on the solemn and stately parish church, Churchmen have turned with feelings of contempt from the forbidding aspect of the meeting-house, and arrived at the conclusion that the people who could desert the church for such a place must be an essentially vulgar people, and that Dissent was consequently a thing to be barely, if at all, tolerated. Had they entered the meeting-house, they might have arrived at a very different conclusion; but the outward aspect of the place prevented them from ever troubling themselves about either the interior or its services, and thus Dissent has been a sufferer, and a great sufferer, from its pertinacious clinging to architectural ugliness. I have no love for Puseyism, or for any *ism* which, like it, would convert the minister of religion into a priest, and overthrow the right of private judgment; but I do honour Puseyism for its attempt, and it has been a successful one, to revive the legitimate ecclesiastical architecture of our country; and I honour those Dissenters who, opposed as they are to Puseyism in the abstract, have from the spirit of the age imbibed such a degree of liberality as to see what is good even in a system which they on the whole condemn. The adoption of ecclesiastical architecture by the English Dissenters and Methodists is a good move in a proper direction, and I hail it with satisfaction. In many places that could be named,—as at Kentish Town, Holloway, Islington, Bethnal Green, Clapham, Banbury, Leeds, Manchester, Stockport, Liverpool, Gee Cross and Bury,—Dissent has erected chapels which are, in their external and internal arrangement, fashioned after ancient English churches, and present all the architectural beauty of Catholicism without its superstitious appendages.* Some of the *old* Dissenters may lament over these changes, but they cannot stop them; they may rest assured that this age has arrived at the conclusion that graceful forms, symbolism and association, are useful adjuncts towards strengthening the religious feelings. I have never arisen from the perusal of Keats' "Eve of St. Agnes," without a strong impression that Madeline, kneeling at the painted window, and there asking "Heaven's grace and boon," was a better and a holier girl than she would have been if she had prayed in the hassocked pew of the unadorned meeting-house.

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* There is one custom in the Roman Catholic Church which is so innocent and so truly beautiful, that I should like to see it adopted amongst the Unitarians, and that is, decorating the communion-table with flowers. The most puritanically constructed mind could not take offence at such a decoration; even the Quakers so adorn their meeting-houses. I recently attended a Quakers' meeting to hear a popular travelling preacher, and was agreeably surprised to find the humble meeting-house decorated even to profusion with fuschias and other flowers.

> "Bring flowers to the shrine where we kneel in prayer,
> They are Nature's offering—*their place is there!*
> They speak of Hope to the fainting heart;
> With the voice of promise they come and part;
> They sleep in dust thro' the wintry hours;
> They break forth in glory—Bring flowers! bring flowers!"
>
> Mrs. Hemans.

The decoration suggested could be performed by *female* Sunday scholars who had received marks of merit.

"Rose-bloom fell on her hands, together prest,
And on her silver cross soft amethyst,
And on her hair a glory, like a saint!
She seemed a splendid angel, newly dress'd,
Save wings, for heaven—Porphyro grew faint,
She knelt so pure a thing, so free from mortal taint."

But, apart from all imagination, I have arrived at the conclusion, that much bigotry, ill feeling, misrepresentation and misconception, will be removed by *all* places of worship being so constructed that the passer-by, on seeing a church and chapel, cannot say *this* belongs to an established sect, and *that* to a *tolerated* one. Even taking the ground of mere pounds, shillings and pence, I believe that a good-looking ecclesiastical edifice will not much, if anything, exceed the cost of an architectural monstrosity. If traceried windows and arched doorways cost money, so do stuccoed ceilings and compo door-posts; and there is this to be considered in making an estimate of the expense,—that if the pure style be a little more expensive at the first, it stands less in need of reparation than the nondescript, and is the cheaper in the end.

No one can be a more enthusiastic lover than myself of the beautiful architecture of Greece and Rome, with all its graceful carvings of fruits and trees, flowers and sacrificial emblems. I, however, question its applicability for this country, and should prefer the Elizabethan or the Tudor for our lecture-rooms, our museums and our philosophical halls; but for our church architecture, I certainly hold that the Roman and the Grecian are wholly unsuited; and particularly so for the climate of the metropolis and large towns. By the touch of time, the Gothic becomes more beautiful, and a smoky atmosphere merely mellows and improves it; and the same may be said of the Elizabethan and the Tudor. With the classic orders the case is widely different. The architecture of Greece and Rome originated with the inhabitants of *cloudless* climes, and is for edifices that are intended to remain ever spotless, ever unsullied. Such architecture is, indeed, the creation of gigantic minds, but it emanated, it should never be forgotten, from those before whose eyes was no fear either of the defilement of the smoke or of the insidious growth of the lichen.

James Henry Dixon.

DR. CHARLES LLOYD.

A correspondent writes,—"In the account of Dr. Charles Lloyd, introduced into the interesting history of the Unitarian congregation at Evesham (p. 619 of this Volume), no mention is made of his residence at Exeter. He settled there after leaving Ditchling, I think in the beginning of 1793, and kept a classical school for several years. The Rev. John Kenrick, of York, was one of his earliest pupils. He was a good scholar and a successful teacher, and, notwithstanding the prejudices which prevailed against both his political and religious opinions, might have prospered as a schoolmaster, had it not been for the infirmities of temper to which the Memoir alludes. These caused the decline of his school; and he removed to Palgrave about the beginning of the present century."

AN ESTIMATE OF WELLINGTON.

The most peace-loving Englishman may recognize the necessity and value of military qualities, and offer his tribute of sincere, while not undiscriminating, admiration to the memory of the illustrious and really great man whose mortal remains have just been carried, amid pageantry and parade almost unexampled, to the tomb of the nation's greatest sons. For it is vain to deny the necessity of a competent army, and navy too, for the defence of the country against probable or possible wrong from foreign nations (the *possible* becoming, for that very reason, *probable*), any more than we can doubt the necessity of a police force and a criminal law for the defence of the orderly and industrious subjects of each land against the violent and unprincipled.

On the pageant of the lying-in-state and the public funeral we must not stop to say what were yet well worth saying, further than to hint a doubt whether it was the most suitable sign of homage for an enlightened age to pay. That crowds of sight-seers have rushed to witness it in spite of mortal risk (some meeting their death and others serious injury in the attempt), is no proof that such a pageant is appropriate, or believed to be so, to the great solemnity of death; or that it is wise to follow the mere precedents of occasions long past, in the midst of such a population as that of London in 1852, swelled by all its tributary railway streams of sight-seers from the country. Little matters it now, whether all this had been or not;—little to those who thronged the spectacle unhurt; nothing to him whom they buried; but something to the question of public taste and morals, and even of public safety.

The personal history of the Duke of Wellington, through life and in death, presents all the secular attributes that men are wont to regard as blessings. Healthy, vigorous, active, able; devoted to the profession in which he served his country with eminent zeal and singleness of purpose, and with eminent success; reaping from her gratitude every reward that she could heap upon him, in wealth, honours, titles and offices without number; retiring from the camp to the council-chamber in middle manhood, to exercise the influence due to his practical experience and grave judgment; honoured even by popular enthusiasm that could afford to forgive and forget the unpopular statesmanship of a brief period; full of years and honours, he died the quietest, gentlest death that can wait upon the aged.

The personal qualities that most distinguished the Duke of Wellington were, a manly straightforwardness (not inconsistent with strict official reserve); a simplicity of motive and directness of conduct which abhorred artifice and intrigue; decision of manner and resoluteness of action; purity of patriotism (according, of course, to his idea of what the interests of his country dictated); an absence of selfishness, singularly illustrated in his superiority to personal pique, where a false military honour might have taken umbrage at some unmerited slights put upon him in his earlier service in India; a devotedness to duty as a soldier, whether subordinate in rank or as general under instructions from his government; a generosity, too, not unat-

tended with kindness and occasional tenderness of spirit, though the prevailing spirit of the man was that of calm inflexibility approaching to hardness—an "iron Duke;"—these were the most noticeable personal characteristics of the great Duke of Wellington.

Noble and true qualities in any man, in a soldier these are the best virtues that a soldier's life can well exhibit; they are his best protection against its characteristic temptations and dangers. Amidst the serious moral evils that attach to it, we cannot but see that it does favour habits of discipline, order, self-restraint and obedience to constituted authority. To be a great general, implies also intellectual faculties, chiefly of the perceptive kind, of no mean order. What was said by Dr. Channing, in his masterly estimate of Bonaparte soon after his death, is appropriate here in reference to his conqueror also, as it refers not to *character*, in which no two men stand in stronger contrast, but to the nature of military talent, in which it might be difficult, perhaps, to decide which of the two was superior. He is estimating the *quality* of those energies of mind which are called forth by war; and he rates them *low* in quality, while admitting their power, and ungrudgingly ascribing their possession to both Napoleon and Wellington in eminent degrees.

"Military talent, even of the highest order, is far from holding the first place among intellectual endowments. It is one of the lower forms of genius; for it is not conversant with the highest and richest objects of thought. We grant that a mind which takes in a wide country at a glance, and understands, almost by intuition, the positions it affords for a successful campaign, is a comprehensive and vigorous one. The general who disposes his forces so as to counteract a greater force; who supplies by skill, science and invention the want of numbers; who dives into the counsels of his enemy, and who gives unity, energy and success to a vast variety of operations in the midst of casualties and obstructions which no wisdom could foresee, manifests great power. But still the great work of a general is to apply physical force; to remove physical obstructions; to avail himself of physical aids and advantages; to act on matter; to overcome rivers, ramparts, mountains and human muscles; and these are not the highest objects of mind, nor do they demand intelligence of the highest order; and accordingly nothing is more common than to find men eminent in this department, who are wanting in the noblest energies of the soul, in habits of profound and liberal thinking, in imagination and taste, in the capacity of enjoying works of genius, and in large and original views of human nature and society. The office of a great general does not differ widely from that of a great mechanician, whose business it is to frame new combinations of physical forces, to adapt them to new circumstances, and to remove new obstructions. Accordingly, great generals, away from the camp, are often no greater men than the mechanician taken from his workshop. In conversation, they are often dull. Deep and refined reasonings they cannot comprehend. We know that there are splendid exceptions. Such was Cæsar, at once the greatest soldier and the most sagacious statesman of his age; whilst in eloquence and literature, he left behind him almost all who had devoted themselves exclusively to these pursuits. But such cases are rare. The conqueror of Napoleon, the hero of Waterloo, possesses undoubtedly great military talents; but we do not understand that his most partial admirers claim for him a place in the highest class of minds."

Since this was written, the countrymen of Wellington have seen him occupied for twenty-five years chiefly in civic duties, and for one while were astonished to find the Soldier transformed into Prime

Minister. And certainly the qualities of a great general may help to form the statesman too, if the grasp of mind that can survey a country in its features of mountain, valley, wood and river, can also apprehend the industrial and social state of its inhabitants, their wants, their rights, and their own perception of the one and the other. In proportion as he can understand these things, he may apply the wisdom of the camp to the conduct of the senate; he may know when to advance and when to yield—how to grace a conquest and how to cover a retreat. But the faculties by which the inner life of a nation is understood, are very different from those which scan the physical features of the country; and the metaphors of good generalship in advance and retreat, in conquest and submission, are totally inadequate to express the wider and higher office of the statesman who would set himself in harmony with the best development of free institutions and a free people.

The Duke of Wellington had not this capacity. In the kindly and patriotic feeling with which the nation looks upon his bier, a eulogy somewhat undiscriminating has become common. Yet it ought not to seem niggard or ungracious to insist upon keeping his admitted eminence as a patriotic soldier distinct from the very questionable praises attempted on his statesmanship. It is as the medium of successful resistance to that unprincipled and boundless ambition which, after subjugating France to its own imperious will, sought to give its law to Europe, that Wellington, the conqueror of Napoleon, must live in the grateful thoughts of Englishmen. We may question, at this day, both the right and the wisdom of those Indian campaigns, by which, as in others before and since, we have been continually adding to our Eastern empire, by the destruction of native sovreignties;—we may doubt the wisdom of various steps in that interference with continental affairs to which this country made herself a party, and in which she was eventually left to bear the chief burden and cost, while the Crowns of continental Europe reaped the advantage;—we may regret that this country did not take towards Napoleon I. the same attitude of dignified indifference and simply diplomatic recognition which she now holds towards him who calls himself Napoleon III.;—but non-intervention was as little the thought of the British people in those days, as of their King and Parliament; and let us thank God that the year which gave Napoleon birth for an example of wild and unscrupulous ambition on the largest scale, gave Arthur Wellesley to Britain as the destined check and conqueror of the Lawless.

What a contrast of character and motive in these two men! The one, aggressive on all hands and at every step, aiming at personal aggrandizement in defiance of the laws of France, and the law of nations, winning for himself an imperial throne by force, and desiring to make all other thrones subject to his; the other, with no personal aim, serving but his Country and his King, a subject shewing the most devoted allegiance to law, a soldier holding his commission from a constitutional King and Government, fighting for the recovery or retention of insulted and invaded nationalities, and for the overthrow of the world-grasping Usurpation! The one apparently insensible to the horror of the wars of which he was the sole mover; the other pausing after his crowning victory to say with manly tears on the field

of Waterloo,—"There is nothing so dreadful as a victory—except a defeat;" and immortalizing himself for moral courage by his declaration in pressing the Catholic claims, that "if he could avoid by any sacrifice whatever even one month of civil war in the country to which he was attached, he would sacrifice his life in order to do it!" What a testimony to Peace from one "who had passed more of his life in war than most men"!

Waterloo should therefore close, as well it might, the inscription of our hero's glory, without our seeking to equal his military by his statesmanly achievements.

Wellington spoke, indeed, with deliberate self-knowledge when he said, in the midst of the difficulties of the Canning administration (to which difficulties he greatly contributed), "that he was sensible of being unqualified for such a situation" himself, and that "he should have been mad to think of it." But this deliberate self-estimate was overruled, some eight months after it was uttered, under that idea of *duty and allegiance* to his Sovereign, which filled so large a place in his moral code. "Shall the King be without a government?" was a question which, when put to him personally, he would answer at once by undertaking to form a government. And so, doubtless, if the question could have been put to him, Shall the King be without a Chancellor, or an Archbishop? the loyal and brave old man would have given the same answer, and would have brought all the practical powers of his strong mind, its manly sense and sound love of justice, to preside over the highest Court of Equity or the affairs of the Church. In fact, this sense of duty, which fills the pages of his eulogists, was with him a thoroughly *military perception of duty*, carried into all other affairs of life. I do not see it thus qualified in any of the papers which have spoken very eulogistically on our hero's sense of duty. Now *duty* is a technical word in camps (as it is also in church, and in steam-engines), the idea of which is by no means co-extensive with its meaning in systematic morality. And the sense of duty towards the King to whom he had sworn allegiance, and the perception of the supreme necessity of order and obedience among subjects as well as troops at a time when popular discontents were indeed somewhat alarming, made Wellington consent to be Prime Minister of England. In that capacity he acted simply as a general, at once brave and humane, on other fields of strife. He undertook a defensive campaign against the advance of various liberal and onward principles which have since been severally recognized as right. He stood against the demand of the Dissenters to be placed on the same civic footing as Churchmen; but he found resistance too late to be effectual against claims already so far advanced, not only in the public mind, but even in that of Parliament; and, like a good general, he gave way. The very next year, under a stronger sense of political necessity, he passed the Catholic Emancipation Act, from no clear perception of the rights of conscience, but under a brave soldier's dread of provoking a civil war. In making these concessions, he had, however, gone far beyond his party, and beyond the prepossessions of his own education and circumstances. He next determined to make a bold stand against another popular demand, more general than either of the previous ones, and which had gained strength, as

was likely, from their concession. He pronounced absolutely, doggedly, against Parliamentary Reform, in terms which shewed him not master of the question, and which might have been excused in a military Peer in his place in the House of Lords, but which, from the lips of a Prime Minister, were fatal to his reputation and his continuance in office. It is no true justice, then, to soften these things into silence, and bespeak for him a praise for statesmanship equal or parallel to his fame as a warrior. At the time this was better understood. The Tories deemed his policy treachery; the Liberals knew that his liberalism was policy; Trade said, "To stop the Duke, run for gold;" the mob hooted a true military Patriot in an incompetent Minister; and Apsley House was barricaded on military principles of defence.

Retired, however, from the office which his peculiar sense of duty had led him, though with conscious and evident disqualifications, to undertake, he has, ever since that time till almost the day of his death, enjoyed, as Privy Counsellor and as subordinate in various Administrations, the more suitable influence of age, experience, straightforwardness and strength of character, in the counsels of his country. And these qualities, manifesting themselves with Spartan simplicity, with great decision of manner and in almost epigrammatic brevity of speech, procured for the opinions of the heroic old man a weighty influence almost to the last. But we cannot truly say that he has contributed, during these years, to the reasoning solution of any of those great questions of national progress which have engaged the public mind. We cannot all do everything; and this was not his department. He had not grown up among traditions of Liberty and Right, like the descendants of the old Whig families. He had not in himself that personal growth which characterized Canning, and yet more lately Sir Robert Peel. His resistance lay in the entrenchments of the past; his concessions were made to the palpable necessities of the present. It is doubtful whether he appreciated or cared for the great questions of Food and Labour, as involved in the prohibitory or "protective" laws which have occupied the more recent years of national and legislative thought. But one thing he could appreciate in its bearing upon a nation's prosperity—the value of Peace. And a warrior's judgment to this effect is forcible indeed. He knew that with the conclusion of the war its calamities and burdens were not done with; and in his own nervous but careless style, expressed his desire that the peace then concluded might be such as would give the several governments "the power of reducing their overgrown military establishments, and the leisure to attend to the internal concerns of their nations, and to improve the condition of their people." May the peace then settled be still and for ever unbroken by any other such war! May England never again need such a defender as she found when most in need!

E. H. H.

CORRESPONDENCE.

MANCHESTER NEW COLLEGE.

SIR,

IT appears that the Christian Reformer, as the long-established and recognized organ of the English Presbyterian or Unitarian denomination, is the proper medium for giving publicity to thoughts and plans relating to the interests of our body; and as you were so good as to publish a letter from me on the subject of the future prospects of the College on a former occasion, I hope you will not now object to my adding a few words on the same topic.

I then ventured to express a very decided opinion as to the superiority of Manchester, as the *scene* of the education of our divinity students, to every other locality, and to bring forward the sketch of a plan by which the theological education might still be given there, and the advantages which London offers for secular instruction might also be embraced. Attention being again drawn particularly to the subject by the approaching special general meeting of Trustees, I have read very carefully the letter from the Rev. J. Kenrick published in the Inquirer newspaper, the Reports of the Special Committee, and the letter from Mr. James Yates, which have been privately circulated among the Trustees. With the help of the suggestions and detailed information thus obtained, I have put the plan formerly alluded to into a full and exact form. It is as follows:

1. To abandon the present literary and scientific department of the College, and simply retain at Manchester the theological department, taking the opportunity of making any additions and improvements which may be desirable in the latter, and of lessening the expenses of the establishment in proportion to the smaller number of lecture-rooms required.

2. To institute five scholarships in connection with University College and University Hall, to be granted to candidates on condition of their passing an examination (according to the details of Mr. Yates' proposal), and renewable every year for three years, the renewal depending on the good conduct and progress of the holders. These "scholars" to be provided with the cost of their board and lodging at University Hall, and of their lectures at University College,—together amounting to £70 a year for each student. Those candidates to be preferred who purpose to enter the ministry; but whether the scholarships should be positively restricted to such, to depend on the decision of the Trustees, on evidence being afforded of the legal bearings of the question.

3. To grant assistance, as occasion may from time to time arise, to young men not obtaining these scholarships, but desiring to qualify themselves for entering the theological institution.

4. All young men who had taken the degree of B.A. at the University of London, or the degree of M.A. at the University of Glasgow, to be admissible to the theological institution on their giving to a board of examiners appointed by the Trustees satisfactory assurance of their intention to become ministers and of their moral character. The same board of examiners to have the power to admit candidates, not graduates, into the theological institution, according to their own opinion of the merits of each individual case, but only after examination before themselves. Those thus admitted to receive the same exhibitions, and be subject to the same regulations, as the present divinity students at Manchester, and to go through a three years' course of theological training.

The first question concerning this and all similar plans will be a financial one. The income of the College for the year ending September, 1851, was £1878, but of this £132 was fees from lay students, which would of course cease, and there would remain £1746 available for the expenditure of future years. During the eleven years at Manchester, 1841—1851, the expense of exhibitions to theological students (ten in number on the average) has averaged £330, which may be therefore considered the necessary expense to the

College of ten students in Manchester; and the average annual expenditure on theological professors during the same period has been £442; but as the severance of the two departments would probably render some additional professorial aid necessary in the theological, we may allow £600 per annum as the cost of professors at Manchester on the new plan. The Special Committee state £70 a year to be the expense incurred by a divinity student at University Hall. The average expenses of the College house, wages, &c., and of "miscellaneous expenses" at Manchester, have been £351 a year; and if we subtract one-third of this as likely to be saved if there were only one department there instead of two, we have £234 as the annual expense. We thus get the following estimate:

Five scholarships, £70 each	£350
Theological professors	600
Expenses of house, &c., &c.	234
Ten students at Manchester	330
	£1514

Leaving £220 a year to be spent in assisting young men in preparing themselves to enter the theological school at other places than University College.

The advantages by which this plan is recommended are briefly these:

1. It places the divinity students, during the latter part of their college life, in Manchester, where they will be surrounded by influences tending to foster a popular and philanthropic spirit, and will be brought into contact with large numbers of *all* classes of Unitarians.

2. It brings the divinity students who join the scholarships (this would probably include the more promising young men) into companionship with the young laymen of our body during the first half of their college life, and gives them an opportunity of joining large classes. And as some would no doubt pursue this part of their studies at their own private cost, and then after graduation enter the theological institution, few of our future ministers would be exempt from this benefit.

3. It brings the College into co-operation with University Hall, and affords a measure of support to that institution, and offers an opportunity of sharing its benefits to our young divinity students.

4. It provides for the education of fifteen divinity students, the same number as that proposed by Mr. Yates, and more by one-half than the average number at Manchester.

5. It allows for a greater number during the second half of the course, the *theological* three years, thus offering an inducement to parents to provide the former part of the education, and encouraging that desirable arrangement that none should receive aid from the College funds whose fitness or taste for the ministry is at all doubtful. Questions on these points can be decided on more satisfactorily at nineteen than at sixteen years of age.

I have not met with many objections to this scheme. Those I remember are,—

1. The divinity students would thus be beyond the control of the College authorities (during the first three years) while benefitting by the funds. The answer is, that the renewal of the scholarship or other aid each year to a student would depend on his conduct and progress during the last year, and this is practically the control now exercised by the Committee; for we very seldom hear of an exhibition being withdrawn or a student expelled in the middle of the session. And in University Hall the supervision of the Principal would be no mean guarantee.

2. It is said such a plan "involves the severance of the lay from the divinity students at the most influential period of academic life, and it deprives both parties of the advantages likely to accrue from being associated in common studies." But, in fact, at the close of the first three college years of a divinity student, the lay students who have hitherto been his class-mates and compa-

nions have finished their course, taken their degree and left the institution. If some are still studying, it is for the other professions, and there are no longer "common studies," and seldom is there any prolonged association. A fresh set of students, his juniors (many of them by three years), must now be his companions, and I very much doubt whether the frequent contact of the theological student, from nineteen to twenty-two years of age, with a set of boys from fifteen to eighteen does exercise any good effect upon him. My own experience and observation lead me to suppose the contrary.

3. Such a division would prevent the lay students from attending the lectures on the evidences of religion, natural and revealed, given by the theological professors. Some lectures of this sort have, however, already been given, and others will no doubt be provided, at University Hall; and it may be questioned whether a more popular and a briefer treatment of the subject than is usual in a theological course would not be better suited for lay students.

Hoping that the long-agitated question concerning the College may now meet with some settlement which will secure unanimity among its supporters, I beg respectfully to submit the above plan and considerations to the judgment of the Trustees.

M. N. C.

MANCHESTER NEW COLLEGE.

[In order that the letter of our correspondent, M. N. C., may be fully understood, and also that the Trustees may have before them the important opinions of Mr. Kenrick, we print, in a corrected form, his letter inserted in the *Inquirer* of November 6. At the same time, we venture to express a hope that, at the approaching meeting, the Trustees may see reason to carry into effect the opinion, of which Mr. Kenrick states that he has always been the advocate, viz., to retain the College in Manchester as a theological institution, the students resorting to Owens College for their literary and scientific instruction. This experiment can be made without cost or risk. If it fail, the London scheme will still be open to the Trustees.—Ed. C. R.]

TO THE EDITOR OF THE INQUIRER.

Sir,

It will be in the recollection of your readers that, at a meeting of the Trustees of Manchester New College held December 17th, 1851, a numerous Committee was appointed "to consider the general position of the College, and the question of maintaining it as an independent College or connecting it with any other institution." This Special Committee afterwards subdivided itself into two, one part consisting of gentlemen resident in London, the other of residents in Manchester and other places. The Committee having met on the 27th of October, and having heard the reports of its two Sub-Committees, has been unable to agree in recommending any practical measure to the Trustees at large, who will be called together in the month of December to adopt some final determination. Various plans were proposed, but none could command a majority.

Although the result of this meeting has no doubt disappointed the hopes of those who looked to it as the means of reaching a solution of the question which has so long divided the friends of the College, I am of opinion that it has not been useless. It has brought more distinctly into view the several plans which have recommended themselves respectively to different sections of the Trustees, and thus I hope may have facilitated a choice. They appear to be four in number.

1. To retain the College in Manchester as a theological institution, the students obtaining their literary and scientific instruction from Owens College, with such supplementary instruction as might appear necessary in order to keep up the standard hitherto maintained.

2. To amalgamate the Manchester New College with University Hall, the

students becoming members of that Hall receiving their literary and scientific instruction in University College,—their theological training from professors appointed for that purpose, and having any deficiency in the *curriculum* of University College supplied by the same means. This plan appears to include an amalgamation of the funds of Manchester New College with those of the Hall, and of course a joint undertaking of liabilities.

3. To maintain Manchester New College in Manchester as a theological institution, but to grant exhibitions to students who may employ them till the time of graduation, in pursuing literature and science at University College, at the Presbyterian College, Carmarthen, Owens College, Manchester, or the University of Glasgow, coming after graduation to study theology in Manchester New College.

4. To establish Manchester New College as a theological institution in London, connected, as far as literary and scientific studies are concerned, with University College, but not necessarily with University Hall.

If there are any other plans than these in existence, they found no advocate at the recent meeting.

The first of these propositions is that of which I have always been the advocate. And if it were possible that the decision should be delayed for five years, till Owens College had grown up into what I believe it will become under the able and zealous men who are engaged in it, I should not doubt that it would unite a large proportion of the supporters of the College in its favour. But I feel that such a delay of the question is impossible, and the present state of indecision and divided opinion cannot be prolonged without serious injury to the interests which all parties have at heart. Should another general meeting of the Trustees be held, and, from the variety of conflicting plans, separate without even an approach to unanimity, the consequence will be alienation of feeling and division of support. Judging from past experience and the indications of public opinion amongst us, I am brought to the conclusion, that by pressing any further the plan of an union with Owens College, I should risk a great evil. At the same time, retaining my opinion of this plan, I am particularly desirous that, in adopting any other, the Trustees should not irrevocably involve or pledge themselves.

To the second proposition, that of a complete amalgamation with University Hall, there are objections which appear to me more formidable the more I consider them. It involves the revival of the domestic plan of residence for our divinity students, a plan abandoned, after deliberate consideration, on the removal of the College to Manchester, and which I believe no one who has been engaged in its management there wishes to see resumed. It would be much more expensive, less favourable to study, and not at all more beneficial to morals than the plan pursued at Manchester, where the student selects his own residence and style of living; his choice of a residence being limited, of course, to such places as the College authorities approve. The amalgamation of the funds of the two institutions could not safely be carried into effect without an Act of Parliament; and it is only necessary to hint at circumstances which render the obtaining of such an Act very improbable. The financial management of the funds of Manchester New College by the Manchester Committee, with steadiness and prudence during a long course of years, has secured to that body the confidence of the public; but as confidence is notoriously a plant of slow growth, it would not be easily transferred to a new body, in which, virtually, they would have no voice. For I think it is evident that, in the event of an amalgamation, the management would really be vested in those gentlemen who live within five miles of the General Post-office. Nor do I think it very probable that the prudent men of the North will be willing to undertake the liabilities of the Hall, with only the promise of a joint effort to extinguish them. And let it be remembered that the opposition of a single Trustee may nullify the whole scheme of a Parliamentary amalgamation. The way is open to the abandonment of this plan, since

it was understood that the gentlemen who represented in the Committee the special interests of University Hall, were not disposed to press it any further.

To the third scheme, it is a strong objection that the exhibitioner may, during his undergraduate years, receive a grant for his education, without being under any effective control on the part of those who grant it. If he studies at Glasgow or Carmarthen, he must be under the supervision of the authorities of those Colleges; this may or may not be all that is to be desired; but it is not the supervision of those who are responsible for the administration of the funds. An examination at the close of each session, if it were practicable, would come too late to remedy the evil of negligence. In the case of Glasgow, too, there is this special objection, that three months of each year are wasted, the session extending only to six instead of nine.

The fourth plan appears to me to be the only one which is likely to obtain anything like general support among the Trustees of the College. Though it abandons amalgamation with University Hall, it invites co-operation. A sense of mutual interest might lead Manchester College to deposit its library in the now vacant room of the Hall, making such compensation in the way of rent as a fair estimation would demand; and the Hall to make an acknowledgment in return for the benefit which its students would derive from the use of the books. A similar arrangement might be made in regard to the use of a lecture-room, the students in University Hall availing themselves, to such extent as they might choose, or their Principal might direct, of theological lectures, or any others which the Committee of Manchester College might provide for their students.

Against such a plan the evil of a divided management will be alleged; but I do not apprehend any practical inconvenience from this source. The student of Manchester College, during the time that he is within the precincts of the Hall, must, of course, be amenable to its authorities; but this responsibility would have reference only to orderly behaviour, since, not being resident, he would not come under those rules of discipline which are the most difficult to enforce. The character of the recently-appointed Principal of University Hall leads me to anticipate cheerful and harmonious co-operation between him and the theological Professor, instead of jealousy about their respective rights. Much has been said, and truly said, of the advantage of laymen and divines being educated together. They would thus have the opportunity of associating with congenial natures, without being forced into perpetual contest with the uncongenial.

The financial and other management would still be carried on in Manchester, the College being locally in London, just as it was when it was locally in York. The annual meeting of the Trustees, and the business connected with it, would naturally be transferred to London along with the examination of the theological students.

There is one consideration which cannot be overlooked, that, in removing the College from Manchester, we must lose the services of some of the able and excellent men who now take a part in theological instruction there. No one, perhaps, knows better than I do what the value of these services has been; nor would anything have induced me to recommend a plan which involves their being withdrawn, except the conviction that we have arrived at a crisis when we have to choose between evils. Let us not, however, despair even in this respect. Time may bring a remedy for the misfortune of being deprived of such men's talents, and open ways, not at present easy to discern, by which they may be restored or supplied.

I have written without any communication with those with whom I have hitherto acted in College affairs, or those to whom I have been opposed, in the hope of pointing out a mode of reconciling extremes of opinion, whose conflict threatens the welfare of an institution to which, from many causes, I am deeply attached.—I am, Sir, your obedient Servant,

York, Nov. 3rd, 1852. JOHN KENRICK.

INTELLIGENCE.

DOMESTIC.

Ministers' Benevolent Society.

Sir,—I am induced to trouble you with a few lines respecting this Society, because I am aware from the correspondence which has taken place with our Secretary, that considerable misapprehension still prevails in many quarters as to its character and constitution, and that a plain statement of fact may perhaps tend to the removal of that misapprehension.

The difficulties and objections resolve themselves mainly, if not wholly, into the two following: on the one hand, that the Society is of an eleemosynary character; and on the other, that it does not give to the ministerial subscribers an absolute claim to any specific amount in return for their subscriptions. I shall address myself to each in turn.

Among the members of the religious denomination to whom alone the appeal on behalf of this Society is made, there is a general agreement of opinion that the office of the Christian ministry is an important and useful office, requiring long-continued and costly preparation for the fulfilment of its duties; and that the person who is chosen by any congregation to fulfil that office among them, is entitled to such pecuniary support as may enable him to "provide things honest in the sight of all men." Were such pecuniary support actually given to every minister of our body by his congregation, there would be no need of this or any such Society; but the fact notoriously is that such support is *not* given,—*why*, I stop not to ask: the fact that it is not, is all with which I am concerned. Various plans have been proposed for remedying this evil *directly;* not one of them has hitherto been carried out to a successful issue: but every plan with which I am acquainted has proceeded on this very just and honourable principle—that as Unitarians in this country are a scattered and, comparatively, not numerous body, it behoves them to look at the acknowledged evil or deficiency as belonging to their *whole body*, and not to any one or more of its merely local and accidental divisions. The whole Unitarian body, in a word, must take upon itself to some extent the care of its ministers, since its various congregational divisions, existing (as they necessarily do) irrespective of pecuniary ability in their members, could not, each for itself, ensure to its own minister the maintenance which justice requires. What is there of the eleemosynary principle or element, as affecting the minister, involved in this arrangement, I ask, more than what is involved in the arrangement by which every separate congregation supports its own minister? His income is, in either case, for *value received;* and cannot therefore be looked upon as, in any view, eleemosynary.

But (as already observed) no plan has yet been successfully carried out by which the ministers of our body *can* be ensured an adequate maintenance in return for "value received." Is *nothing* therefore to be done for them? If the whole debt cannot be paid, shall no attempt be made to pay a part? This brings me to the object of the Ministers' Benevolent Society. No plan having yet been carried out for ensuring to every minister an adequate maintenance—adequate, that is, not only to present need but to prudent provision for the future—it occurred to our late benevolent friend Mr. Russell, that something might be done to diminish the anxiety which so many ministers must feel on this latter head, even though they must still struggle, while in health and strength, with their immediate difficulties. He took up, therefore, this part of the case as most urgent and practicable; and (as his various communications shew) he took it up on the ground of *justice and moral obligation*—a payment due from the laity to their ministers for inadequately acknowledged services; not at all on the ground on which so many have since endeavoured to represent his proposal as resting, viz. of an eleemosynary Society, i. e. a Society which has reference primarily or exclusively to the necessities of its beneficiaries, *without any regard to the services received at their hands.* The principle of Christian benevolence is clearly involved in the Society, as it is in every just and honourable transaction; *the distinctive principle of mere almsgiving is as clearly excluded.*

So much for the position which the ministerial recipient occupies in this Society towards that body to whom

his services are rendered, and many of whom deeply feel how inadequately those services are recompensed. He will gratefully receive, besides the inadequate salary which he derives from his own congregation, that provision for certain defined future contingencies which the general body of Unitarians are willing to make for him, and on which his own contribution as a member of the Society gives him an acknowledged claim. An acknowledged claim, I repeat, *but not for any definite amount;* for the plain reason, that the very object of the Society is to ensure him against certain defined *contingencies* only, by which he may individually never be affected, but regarding which it is of great consequence to him that his mind should thus be set at rest. Should he be prevented from discharging the public duties of his office by age or infirmity, or should he at death leave his widow or family without adequate means of support, the funds of this Society are provided as a resource to be applied in every such case according to the extent and urgency of the need. So far as he and his brethren in the ministry are concerned, this Society is one for mutual insurance against certain specified calamities to which all are exposed, and against which few can make requisite provision. The laity subscribe to increase the amount of this insurance according to certain distinct and authorized rules, but have themselves no claim whatever upon it, neither has any minister who does not pay his contribution to this mutual insurance. Should the Society ever become wealthy, it will be quite competent to its members at their annual meeting to introduce a new principle into it, whereby all ministerial subscribers shall be entitled to some definite return for their contributions, thus far giving those contributions the character of an *investment;* but at present, the introduction of any such principle would injuriously interfere with the funds of the Society, and deprive it (so far as ministers themselves are concerned) of that character of *mutual* insurance which it now has. Nor let it be thought that the subscription of a minister who may be supposed not likely to need the aid of such a Society, either personally or in his surviving family, brings no adequate return. Few honest men would wish to have their house on fire, under the notion that thus only could they obtain any return for their annual fire insurance; and yet few prudent men would neglect the insurance, or fail of feeling, when they effected it, that the security which they thus purchased was itself *the* fit and adequate, as the designed, return for their small annual payment. It is precisely such a *security* against certain other contingent calamities that the Ministers' Benevolent Society is intended to afford to its ministerial contributors, and which they pay their individual contributions in order to gain.

Thus does the Ministers' Benevolent Society, to the extent of its objects, combine the willing and grateful acknowledgment of the services of their ministers by the Unitarian laity, and the mutual assurance of the ministers themselves. That it is far from accomplishing all that ought to be done, no one felt more deeply than its benevolent founder, who was so far from being wedded to this particular plan, that he again and again expressed his readiness to withdraw it, and co-operate in any other plan which promised to effect an equal amount of good and had a better chance of success. No such other plan having appeared, his representatives have generously taken up the work in which they know that he was so warmly interested; and with great labour and expense have at last succeeded in bringing it very extensively before the Unitarian public. Let it be fairly estimated on its own principles and with a reference to what it actually proposes to accomplish. It is no untried scheme. A similar plan for members of his own profession had Mr. Russell's zealous support; and it was because he saw how great were its benefits to them that he devised this plan for the benefit of Unitarian ministers, a body of men in whom he always felt and cherished a not less warm and generous interest. It is a plan which has for more than forty years been in successful operation among the Congregationalists of some of our Midland counties, and which continues to confer on its beneficiaries the good for which it was designed. It is a plan which is cordially welcomed by our ministers generally, and which has already obtained from our intelligent and generous laity a liberal support. It is a plan which at least *deserves* to succeed; and it can only be opposed on principles which would condemn in our laity all united acknowledgment of common obligations, and in our ministers every investment which does not bring a return in kind.

SAMUEL BACHE.

Fairview House, Nov. 18, 1852.

Western Unitarian Christian Union.

The autumnal meeting of this association was held at Tavistock on Wednesday, October the 26th. On the previous evening, a religious service was held in the venerable Abbey chapel, and a sermon delivered by the Rev. Wm. James. The Rev. C. W. Robberds, of Sidmouth, and the Rev. W. A. Jones, of Taunton, introduced the service on Wednesday morning, and an admirable sermon was preached by the Rev. Hugh Hutton. A meeting for business was held afterwards in the chapel, and an interesting discussion arose on the state of the Marriage laws in relation to Dissenters, and the desirableness of petitioning Parliament on the subject. More than a hundred friends dined together at the Bedford Hotel; and in the evening, a public meeting took place in the chapel, Rev. J. Taplin in the chair, when the report of the Committee of the Union was read, and addresses delivered by Revds. R. Gibson, W. James, W. J. Odgers, W. A. Jones, C. W. Robberds and Hugh Hutton; and by Messrs. Cudlip and Cummins, of Tavistock, and Messrs. Harris and Davis, of Plymouth. A hymn was then sung, and the interesting proceedings of the day closed with prayer by the Rev. William James.

Recent Congregational Changes and Ministerial Appointments, most of which have been made during the present year.

Bath—vacant by resignation of Rev. Robert Campbell.

Billingshurst—Rev. John Shearman.

Birmingham (Old Meeting)—Rev. C. Clarke, of Glasgow, in place of Rev. Hugh Hutton.

Birmingham (New-Hall Hill)—vacant by resignation of Rev. Arch. Macdonald, formerly of Royston and Chowbent.

Bridgwater—Rev. S. Alf. Steinthal, of Manchester New College, in place of Rev. W. A. Jones, removed to Taunton.

Cheltenham—Rev. John Dendy, late of Manchester New College, in place of Rev. H. Solly, removed to London.

Chowbent—Rev. M. C. Frankland, late of Whitby.

Coseley—Rev. Joseph Eades Fletcher, in place of Rev. G. C. Lunn, removed to Merthyr.

Derby—Rev. Joseph Hutton, LL.D., late of London, in place of Rev. H. W. Crosskey, removed to Glasgow.

Dob Lane—vacant by resignation of Mr. Hibbert.

Doncaster—Rev. J. C. Smith, late of Walsall, in place of Rev. J. T. Cooper, removed to London.

Dorchester—supplied temporarily by Rev. J. J. Bishop, in place of Rev. Thomas Cooper.

Dublin (Eustace Street)—vacant by death of Rev. Dr. Ledlie.

Dudley—Rev. Richard Shaen, M.A., late of Edinburgh, in place of Rev. John Palmer, emigrant.

Exeter—vacant by removal of Rev. T. Hincks to Sheffield.

Frenchay—Rev. D. D. Jeremy, late of Glasgow College.

Glasgow—Rev. H. W. Crosskey, late of Derby, in place of Rev. Charles Clarke, of Birmingham.

Gloucester—Rev. Lindsey Taplin, late of Glasgow College, in place of Rev. J. H. Hutton, of Norwich.

Hackney—Rev. Thos. L. Marshall, of Warwick, in place of Rev. John Boucher, conformed, and now a student at the University of Cambridge.

Hinckley—Rev. J. H. Matthiason.

Ipswich—vacant by removal of Rev. T. F. Thomas to Southampton.

London (Stamford Street)—Rev. J. T. Cooper, late of Doncaster.

London (Carter Lane)—Rev. Henry Solly, late of Cheltenham, in place of Rev. Dr. Hutton.

Malton—Rev. John Naylor, formerly of Lydgate.

Neath—Rev. Joseph Smith, in place of Rev. R. L. Carpenter, of Birkenhead.

Newbury—Rev. Robert Harris, in place of Rev. C. F. Smith.

Newchurch—vacant by decease of Rev. John Ashworth.

Norwich—Rev. J. H. Hutton, late of Gloucester, in place of Rev. J. Crompton, resigned.

Poole—vacant by illness of Rev. M. Rowntree.

Royston—Rev. J. C. Meeke, late of Stockton-on-Tees.

Selby—vacant by removal of Rev. Jas. Cooper to Whitby.

Sheffield—Rev. Thomas Hincks, of Exeter, in place of Rev. B. T. Stannus, resigned on account of bad health.

Southampton—Rev. T. F. Thomas, of Ipswich, in place of Rev. Hugh Hutton.

Stourbridge—Rev. A. W. Worthington, late of Manchester New College, in place of Rev. A. Paterson, deceased.

Taunton—Rev. W. A. Jones, late of Bridgwater, in place of Rev. R. M. Montgomery, resigned.

Todmorden—Rev. Brooke Herford, in place of Rev. J. Taylor.
Walsall—Rev. Edward Myers, in place of Rev. J. C. Smith, removed to Doncaster.
Warwick—vacant by election of Rev. T. L. Marshall at Hackney.
Whitby—Rev. James Cooper, late of Selby, in place of Rev. M. C. Frankland, removed to Chowbent.
Wisbeach—vacant by removal of Rev. M. A. Moon to the West-Riding Village Mission.

Modern Religious Journalism.

The *Nonconformist*, a very able paper, the property and under the editorship of Mr. Miall, M. P. for Rochdale, a zealous voluntary, and, as our readers are aware, attached to the "Independent" denomination of Dissenters, having felt aggrieved at some remarks made by the *Patriot*, another journal belonging to the same religious body, has made a spirited and somewhat indignant reply. The *Patriot*, which favours the straitlaced section of his religious body, along with Mr. Baines, is very angry at the idea of the Crystal Palace being opened on any part of the Sunday. Mr. Miall, on the other hand, denounces the agitation as a piece of bigotry; and for his honesty and independence is denounced by his fellow-religionist as "latitudinarian" and half "rationalistic." Mr. Miall, stung by the very unbrotherly and very unjust reproach, tells some home truths. We hope the lesson will do good. It is, in truth, much needed. We quote from the concluding portion of his article: "We say, much 'more in sorrow than in anger,' that the average morality of the journalism of our day calling itself 'religious,' is one of the worst scandals of the evangelical denominations. It happens to us to have been compelled to watch it narrowly; and whilst we cheerfully admit that there are honourable exceptions, we aver, with all seriousness, that for unfairness, untruthfulness, meanness, cowardice, and all the worst vices of reckless partizanship, we know of nothing outmatching our 'religious newspapers.' Their flattery of their patrons is fulsome, servile and sickening—they lay it on with a trowel. The young, the inexperienced and the weak, if found walking in the ways of independence, and, may be, folly, they crush with cruelty, and stifle all cries of remonstrance. In their reports of public meetings they suppress whatever is unfavourable to their own views, describe incidents as may best suit them, or bend facts to their own inclinations. They misstate without compunction. They abuse without discrimination. They puff without modesty. And they arrogate to themselves a monopoly of religious motive. All these vices, unfortunately, are then most in excess when the object pursued is seemingly most nearly allied to the interests of Christianity. There was a day when men who panted for 'innocent blood' were so zealous of strict ritual observances, that they scrupled to defile themselves by entering a Gentile court of law on the eve of a Passover Sabbath. So now, when the Phariseeism of the press is most punctilious in regard to 'ordinances,' it is least careful in regard to moral principles. It is shocked at the impiety of allowing the world to exercise, unrestricted by law, its own liberty in relation to Christian institutions, but it is not in the least backward to assassinate reputation by a slinking shot, if necessary and possible. It will not permit men to spend the Sundays as they may prefer; but it will suffer, nay, it will prompt to, the origination and circulation of calumnies piously intended to neutralize the force of reasonings which it is either too indolent, or incapable, to refute. 'The temple of the Lord—the temple of the Lord—the temple of the Lord are we,' is never loudly shouted in the ears of society, but you may be sure that morality is in danger; and, for ourselves, we look to be more honourably dealt with by the most commercial and non-professing paper going, than by some of the most unctuous of the religious press. Their delinquencies are not known to the exclusive circles in which these journals move; but we will be bound for it that there are few men of honourable feeling, of any sect or party, whose duty or whose taste may lead them to watch the section of the press to which we have alluded, in whose nostrils our *soi-disant* religious newspapers are not an intolerable offence. Reader, we believe in Christianity; and because we do so, we do *not* believe in these loud-speaking, but unworthy, guardians of its interests. We love the gospel—we detest cant. We hope we value religious truth—but we also value practical truthfulness."—*Kendal Mercury.*

Capital, Mr. Miall! Never expect truth-telling like this to be forgiven by your "evangelical" friends. A breach

of one of the commandments might be more readily overlooked! But the like plainness and directness of purpose in the House of Commons will bring compensation in the hearty sympathy of a much wider circle.

"Spiritualism" in America.

We recommend to the serious consideration of those who allege that reason has no authority in the province of religion, the following description from an American newspaper of the proceedings of a convention of the Spiritualists held at Worcester, Sept. 30. Davis, it will be remembered, is the ridiculous impostor whose work was gravely commended to the public by its English publisher, Mr. John Chapman.

The "Spiritualists" of the United States held a convention at Worcester on the 30th ult., at which the following proceedings occurred:

"Andrew Jackson Davis was introduced to the convention, and read what he said was a true and faithful record of visions he had seen and communications he had received from an inhabitant of the spirit spheres. A description was given of a congress of spirits which Mr. Davis had seen with his spiritual eyes. His angel shewed him a cross of hailstones suspended in the air, and also great fields of ponderous electric elements and meteoric stones, and told him that the laws of gravitation were not yet well understood. The spirit shewed him these to prove that spiritual bodies, which were matter spiritualized, could walk, move and have their being in the superior spheres, without any violation of natural laws. The spirit told him to go and call men to repentance and life, for the kingdom of heaven was at hand. Mr. Hewitt read a communication written by the spirit of John Hancock, which was approved of by the spirits of Geo. Washington, Patrick Henry, Roger Sherman and Benjamin Franklin. It is said that John M. Spear is yet to be the wonder of the world. He would go forth to heal the sick and do many marvellous things. John Hancock, Patrick Henry, &c., seem to have forgotten their grammar, and acquired a style of preaching peculiar to Shakers, Ranters, Jerkers and Barkers. It was a poor production."

The afternoon proceedings of the convention were, if possible, still further removed from common sense. One of the Spiritualists said, "Marriage was the root of all the world's sin, folly and suffering; it was the basis of all selfishness. Until marriage and family were abolished, the world could not be regenerated."

When an attempt was made to stop these follies, the reporter states, a man named Rogers "cried out, 'Obey God rather than man; let the spirits speak . . . Amen, Amen.' This scene exceeded all that could be imagined of Bedlamism and folly. The chairman repudiated all such fanaticism and folly as this. If these were spiritual communications, he preferred the communications we could have from the spirits of living men. He would not allow his reason to be imposed upon by such irrational demonstrations. The chairman is a man of talent, apparently, and has candour and reason. How he got into such a squad is beyond comprehension. The convention adjourned for three months, to meet at some other locality in this State."

OBITUARY.

Oct. 5, aged 6 years, BLANCHE, daughter of Thomas JOHNSON, Esq., surgeon, Higher Broughton, near Manchester.

Oct. 18, at Trinity Lane, York, Mr. RICHARDS HANDS, aged 82 years. A firm believer in the faith "once delivered to the saints," he was highly respected by all who knew him, and affectionately esteemed by a large circle of intimate friends for the integrity and blamelessness of his life.

Oct. 18, in the 94th year of her age, Mrs. SAXTON, widow of Thomas Saxton, Esq., of Leawood, Derbyshire.

Oct. 24, at Plymouth, aged 82 years, Mrs. WORSLEY, relict of the late Rev. Israel Worsley.

Oct. 25, at his residence, Bristol Road, Birmingham, in his 74th year, Mr. JOHN GILL.

Nov. 1, at Newport, Isle of Wight, in the 18th year of his age, of erysipelas, JOHN COLSTON, eldest son of John CUMBERLAND, Esq., of Belgrave Place, Tuffnel Park, London.

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